EXTRACTS

FROM

THE HOLY QURAN

AND

SAYINGS

OF THE

Holy Prophet Muhammad

Peace and blessings of God be on him

Fourth Edition.

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In the Name of Allah the Beneficient The Merciful.
We praise Him and pray for His choicest Blessings upon His noble Prophet.

FOREWORD.

The Holy Quran is the conclusive unalterable, latest and final sacred Book of Law from Allah the Lord of all the universe, sent and revealed to our Holy Prophet Muhammed May peace and blessings of Allah be on him.

The Holy Quran was sent for the guidance of all mankind for all times and ages as the final law from Allah.

Before the advent of Islam lots of corruption had set in all previous religions; texts of previous revealed Books were distorted, fresh innovations made and new beliefs crept in etc. etc. which resulted in hostility and feud amongst nations of different religions.

The Holy Quran cited out corruptions and innovations and as a final decision, set aside all disputations and controversies.

The Holy Quran absolved Jesus Christ Peace be on him from all imputations made against him by Jews and at the same time it warned Christians against believing Jesus Christ may peace be on him as the Son of God and ascribing to him Divinity; also it has done away with the false doctrines of atonement etc. setting its seal on his being a man Prophet of his time like all others gone before.

According to the Holy Quran it is most-solemnly obligatory on all Muslims to propagate and scatter broadcast its meaning and teachings but majority of the Muslims have not shouldered their responsibility.

Far from disseminating it, they themselves have not troubled nor cared to understand its meaning; they learnt to read and recite the Holy Quran in schools in their childhood days and have not got any further than simply reading it without understanding its meaning and beauties.

They have conceived false ideas and notions about the meaning of the Holy Quran.

Some say that it would be an act of irreverance even to try to make out the meaning of such an awe inspiring Book from God; and others say it wants a man of exceptional intelligence and learning to understand its meaning; while there are those who say that its meaning is too ambiguous to understand, while some give credance to the idea that the verses are conflicting and contradictory to each other, therefore hard to make out the true meaning.

There is no truth in all that; all such ideas are self-conceived and invented as an excuse for their apathy and carelessness or at least they have been deceiving themselves with such imagination; it would make this preface too lengthy if I were to deal with these to show their fallacy.

However, in short I would state that it would be

blasphemous to entertain any of these ideas even for a moment. The Holy Quran is a Message and an open Letter from God to uplift our souls, to bring us to light from darkness, to guide us throughout our lives in this world and thus to bring us in communion with Allah our Creator by making us live this life in total submission to His will and thus to attain the zenith of earthly and eternal happiness.

In order to refute and prove the falsity of such ideas I have compiled verses from the Holy Quran on various subjects from which it will be seen that the verses can be easily understood and that they support each other in every instance and there is no such thing as confliction.

The Holy Quran is the fountain head of all the Divine teachings; whereas traditions tend to serve as examples and explanations and no tradition can hold water unless in perfect harmony with the verses of the Holy Quran; this is the only test of a tradition is right.

I have given a few traditions too, which are taken from the most reliable books.

I am not a man of letters, nor do I have any ambition of appearing as an author. My only object in compiling this small book is to bring to knowledge of the English reading public the beauties of the Holy Quran and to expound to them commandments touching upon every day life and the life to come.

I shall feel myself amply repaid if this book will

be of some use in expounding the beauties of the Holy Quran and thus create the desire for understanding the whole of it.

In conclusion I pray that may Allah's words ring in every home. May Allah open hearts to receive the truth and in near future may the light of pure, true and unadulterated Islam shine throughout this world and bring mankind under its banner..

SECUNDERABAD
6th December 1922. } ABDULLAH ALLAHDIN.

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In the Name of Allah The Beneficient The Merciful.

We praise Him and pray for His choicest Blessings upon His noble Prophet.

ALLAH.

All praise to Allah, Lord of the worlds; The Beneficient! The Merciful! King of the Day of Judgment! I: 1–2–3.

Allah! There is no deity but He, the Living, the self-subsistent! slumber takes Him not, nor sleep; His is what is in the heavens and what is in the earth. Who is it that can intercede with Him but by His permission? He knows what is before them what is behind them, and they comprehend not anything of His knowledge but what He pleases, His Throne extends over the heavens and the earth. and the guarding them tires Him not. And He is the High, the Grand. II: 256.

Verily, Allah! there is nothing hidden from Him, in the earth nor in the heaven. He it is who

*Roman figures denote Sura of the Quran and the other figures the verses.

forms you in the wombs as He pleases. There is no deity but He the Mighty, the Wise III: 4.

And Allah's is the kingdom of the heavens and the earth, and what is between them, and to Him is the journey. V: 21.

Know that Allah is severe in punishing and that Allah is Forgiving, Compassionate. V: 98.

The Originator of the heavens and the earth! VI: 101.

Allah it is who created the heavens and the earth, and sends down from heaven water, and thereby produces fruits as a provision for you; and He presses into your service the ships, that they may run in the sea at His bidding, and He has pressed into your service the rivers, and has pressed into your service the sun and the moon constant both, and has pressed into your service the night and the day; And He gives you everything which ye ask Him, and if ye reckon up the favours of Allah, ye shall not be able to count them. Verily man is unjust, ungrateful. XIV: 37.

Forgiver of sin, and accepter of repentance, severe at punishing, full of forbearance. No deity is there but He—to Him is the resort. XL: 2, 3.

Allah it is who made for you the earth as a resting place, and the heaven for a ceiling and has formed you and made excellent your forms, and has

provided you with good things :—that is Allah your Lord; so blessed be Allah, the Lord of the worlds!
XL: 66.

Allah's is the kingdom of the heavens and the earth: He creates what He pleases; He grants to whom He pleases females and He grants to whom He pleases males.

Or He gives them in pairs, males and females; and He makes whom He pleases barren, verily He is Knowing Powerful. XLII: 48, 49.

We distribute among them their livelihood in the life of this world, and WE raise some of them above the others by grades that some of them may hold the others in subjugation. XLIII: 31.

And Allah's is the kingdom of the heavens and the earth, and the Day the Hour shall come, on that Day shall those who call it vain lose. XLV: 27.

He it is who created the heavens and the earth in six days then ascended the Throne. He knows what goes into the earth and what comes out of it, and what comes down from heaven and what rises up to it and He is with you wherever ye are; and Allah what ye do doth see.

His is the kingdom of the heavens and the earth, and to Allah are returned the affairs.

He makes the night to pass into the day, and He makes the day to pass into the night, and He knows the innermost of the breasts. LVII: 4, 5, 6.

He is Allah beside whom there is no deity: knower of the unseen and the visible; He is the Beneficient Merciful.

He is Allah beside whom there is no deity; the King the Holy the Peaceful, the Faithful the Protector, the Mighty, the Supreme, the Great! Glory to Allah above what they join with Him!

He is Allah, the Creator, the Maker, the Fashioner His are the excellent names. What is in the heavens and the earth glorifies Him; and He is the Mighty the Wise. LIX: 22, 23, 24.

Who created death and life to prove you which of you is best in actions; and He is the Mighty the Forgiving.

Who created seven heavens, one above another; thou canst not see in the creation of the Merciful a defect. Then repeat thy gaze again, dost thou see a flaw?

Then repeat thy gaze again, twice thy sight will recoil to thee dazzled and dim! LXVII: 2, 3, 4.

Say, He is the only Allah!

Allah the eternal; He begets not, and is not begotten! And there is not one like to Him!

CXII: 1, 2, 3, 4.

Traditions.

The Holy Prophet Mohammed Peace and blessings of Allah be on him says:—

Allah is a unit, and liketh unity.

Allah saith, "I was a hidden treasure. I would fain be known. So I created man."

Allah saith, "I am near the hope of whoso putteth it in Me ; and I am with him, and near him, when he remembereth Me."

Develop in you such qualities as are akin to the attributes of Allah.

Prayers.

All praise to Allah, Lord of the worlds The Beneficient the Merciful. King of the Day of Judgment. Thee do we worship, and Thee do we ask for help. Guide us on the straight path. The path of those Thou art gracious to. Not of those on whom Thy wrath has descended and those who have gone astray. I : 1 to 7.

I take refuge with Allah from being of the ignorant. II : 63.

O our Lord, make us Muslims to Thee, and of our offspring a people Muslims to Thee, and show us our rites, and be turned to us ; verily, Thou—Thou art the Relentant, the Merciful. II : 122.

O our Lord, give us in this world good, and in the Hereafter good, and save us from the torment of the Fire. II : 197.

O our Lord catch us not up if we forget or commit mistake; O our Lord, and lay not upon us a burden as Thou hast laid on those who have been before us. O our Lord, and make us not to bear what we have not strength for but forgive us, and pardon us, and have mercy on us. Thou art our Master, so help us against the infidel nations.

II: 286.

O our Lord, let not our hearts swerve after that Thou hast guided us, and grant us, from before Thee mercy; verily Thou—Thou dost grant.

O our Lord, verily Thou wilst gather mankind together on the Day of which there is no doubt; verily Allah will not fail the promise. III: 6, 7.

O Allah King of the Kingdom, Thou givest the kingdom to whom Thou pleasest, and Thou takest away the kingdom from whom Thou pleasest, and Thou givest honour to whom Thou pleasest, and Thou dost disgrace whom Thou pleasest; in Thy hand is good; verily Thou art over all things Mighty.

Thou makest the night to pass into the day, and Thou makest the day to pass into the night; and Thou bringest forth the living from the dead, and Thou bringest forth the dead from the living: and Thou providest whom Thou pleasest without count. III: 25, 26.

O Lord, grant me from before Thee a good offspring; verily, Thou art He who hears the prayer. III: 33.

O our Lord, we believe in what Thou hast sent down and we follow the apostle; so write us down with those who bear witness. III: 46.

O our Lord, pardon us our sins and our extravagance in our affairs, and make firm our footing, and help us against the infidel nations. III: 141.

O our Lord, Thou hast not created this in vain, Glory to Thee! keep us from the torment of the Fire. Oh our Lord, verily, whom Thou shalt make to enter the Fire, Thou will disgrace him, and there is not for the wrong doers a helper. III: 189 to 193.

O our Lord, verily we have heard the voice of one that called. He called us to faith—(saying) Believe in your Lord and we have believed.

O our Lord, pardon us our sins, and expiate from us our evil works, and cause us to die with the righteous.

And O our Lord, give us what Thou hast promised us by Thine apostles and disgrace not us on the Day of Resurrection verily, Thou wilt not fail the promise.

And their Lord, answers them.—I will not waste the work of the worker among you, of male or female: the one of you is from the other.

III: 189–193.

O our Lord, we believe, so write us down with those who bear witness. V : 86.

All the praises are for Allah who has guided us to this, and we had not been guided if Allah had not guided us. Certainly the Apostles of our Lord came to us with truth. X : 42.

O our Lord, place us not with the offending people. VII : 46.

O our Lord, pour out upon us patience and cause us to die Muslims. VII : 124.

O Lord pardon me and my brother, and make us enter into Thy mercy, for Thou art the most Merciful of those who have mercy. VII : 149.

Thou art our patron, so pardon us and have mercy upon us for Thou art the best of those who pardon. VII : 153.

Upon Allah we rely : O our Lord, make us not a trial for the wrong doing people.

And save us by Thy mercy from the infidel nations. X : 85, 86

O Lord, Verily I betake me to Thee from asking Thee of what I have no knowledge, and unless Thou pardon me and have mercy on me I shall be of the losers. XI : 49.

O Lord. Thou hast given me kingdom and hast taught me the interpretation of sayings.

Maker of the heavens and the earth! Thou art my patron in this world and the Hereafter, cause Thou me to die Muslim and join me with the righteous. XII: 102.

O our Lord, verily Thou knowest what we hide and what we show,—and nothing is hidden from Allah at all in the earth or in heaven.

Verily my Lord surely hears prayer. XIV: 41.

O Lord, make me steadfast in prayer, and of my offspring, O our Lord, and grant my prayer. O our Lord, pardon me and my parents and the faithful on the Day the account is taken. XIV: 42.

O Lord, make me to enter with a right entry, and make me to come forth with a right coming forth, and grant me from before Thee a helping power. XVII: 82.

O our Lord, grant us from before Thee mercy, and order for us our affair aright. XVIII: 9.

O Lord, open for me my breast. And make easy for me my mission. XX: 24, 25.

O Lord, increase me in knowledge.

XX: 113.

O Lord, verily, evil has touched me, but Thou art the most Merciful of those who have mercy.

XXI: 83.

No deity is there but Thou! Glory to Thee! truly I have been of the wrong doers. XXI: 87.

O Lord leave me not alone ; yet art Thou the best of heirs. XXI : 89.

O Lord, if Thou show me what they are threatened.

O Lord, place me not among the wrong doing people. XXIII : 95, 96.

O Lord, I betake me to Thee from the promptings of the devils.

And betake me to Thee, Lord from their presence. XXIII : 99, 100.

O our Lord, we believe, pardon us then, and have mercy upon us, for Thou, art the best of the merciful. XXIII : 111.

O our Lord, pardon and have mercy, for Thou art the best of the merciful. XXIII : 118.

O our Lord, keep away from us the torment of Hell, for torment thereof is lasting ; it is surely an ill abode and resting place. XXV : 66.

O our Lord, grant us of our wives and offspring the joy of our eyes, and make us to the pious a model. XXV : 74.

O Lord, grant me judgment and join me with the righteous.

And make me a tongue of truth among posterity.

And make me of the heirs of the Garden of Delight.

And pardon my father, verily, he is of the erring.

And disgrace me not on the Day when they shall be raised up.

The Day when wealth shall not profit, nor sons.

Unless he who comes to Allah with a perfect heart. XXVI : 82 to 88.

O Lord, verily, I have wronged myself, so pardon me. XXVIII: 15.

O Lord, save me from the wrong doing people. XXVIII : 20.

O Allah, Maker of the heavens and the earth, knower of the secret, and the manifest, Thou shalt judge between Thy servants concerning that wherein they disagree. XXXIX : 47.

O our Lord, Thou embracest all things in mercy and knowledge ; so pardon those who turn and follow Thy way, and keep them from torment of the Fierce Fire. XL : 7, 8, 9.

And, O our Lord make them enter into the Gardens of Eden which Thou hast promised to them and to those who do good, of their fathers and their wives and their offspring ; verily Thou. Thou, art the Mighty the Wise.

And keep them from evil, and he whom Thou keepest from evil on that Day, on him surely hast Thou had mercy and that is the great bliss. XL : 7, 8, 9.

O Lord, stir me up that I may be thankful for Thy favours with which Thou hast favoured me and my parents, and that I may do the right which may please Thee; and make it right for me in my offspring; verily, I turn to Thee; and verily, I am of the Muslims. XLVI: 14.

O our Lord, pardon us and our brethren who have preceded us in the faith, and put not into our hearts illwill to those who believe; O our Lord, verily, Thou art KIND MERCIFUL LIX: 10.

O our Lord, upon Thee we rely and to Thee we turn, and to Thee is the journey. LX: 4, 5.

O our Lord, make us not a trial for those who disbelieve but pardon us, our Lord; verily Thou—yea Thou art the Mighty the Wise.

O our Lord, perfect for us our light, and pardon us; verily Thou art over all things Powerful. LXVI: 8.

O Lord, pardon me and my parents, and whoever enters my house believing, and the faithful men and women; and add to the wicked nothing but perdition. LXXI: 28.

Traditions.

The Holy Prophet Mohammad, Peace and blessings of Allah be on him says:—

To pray is to worship.

Nothing repels calamity but prayer.

You must ask all your wants from Allah even for the thongs of shoes being broken.

THE HOLY QURAN.

That is the Book, there is no doubt therein,—a guide to the pious. II : 1.

And if ye are in doubt as to what WE have sent down to OUR servant, then bring a Surah like it, and call your witnesses beside Allah, if ye are true.

But if ye do it not and ye shall surely never do it—then fear the Fire whose fuel is men and stones, prepared for the idfidels. II : 21, 22.

And now have WE sent down to thee evident signs, and none disbelieve in it except the wicked. II : 93.

They to whom WE have given the Book, and who read it as it ought to be read these believe therein. And whoso disbelieves therein these are the losers. II : 115.

Those to whom WE have given the Book know him even as they know their children, but verily, a party of them do certainly hide the truth while they know. II : 141.

That is for that Allah has sent down the Book with truth, and verily, those who disagree concerning the Book are surely in a wide error. II : 171.

He has sent down to Thee the Book with truth, confirming what was before it and he has sent down the Law and the Evangel before for a guidance to men, and He has sent down the Distinction.

Verily, those who disbelieve in the signs of Allah, for them is a severe torment: and Allah is Mighty, Avenging. III: 2, 3.

He it is who has sent down to Thee the Book of which are some verses clear—they are the mother of the Book, and others are figurative. But as to those in whose hearts is crookedness, they follow what is figurative thereof, seeking discord and the interpretation thereof but none knows the interpretation thereof except Allah; and those well-grounded in knowledge. say we believe in it, all is from our Lord but none mind except those who have hearts. III: 5.

And verily of them is a party who twist their tongues concerning the Book, that ye may reckon it to be from the Book, when it is not from the Book. And they say, it is from Allah, when it is not from Allah and they tell against Allah a lie while they know. III: 72.

These are the signs of Allah. WE recite them to Thee with truth; and Allah desires not wrong to the worlds. III: 104.

This is a declaration to men and guidance, and an admonition to the pious. III: 132.

Do they not then meditate on the Quran ? and if it were from any other than Allah, they would surely have found therein many contradictions.
IV : 84.

And already has He sent down to you in the Book that when ye hear the signs of Allah disbelieved aud mocked at, then sit not with them unless they engage in another discourse, verily then would ye be like them. Verily Allah will gather the hypocrites and the infidels in Hell altogether.
IV : 139.

O ye people, now has come to you a proof from your Lord and We have sent down to you a clear light. Then as to those who believe in Allah and hold fast to Him, He will make them enter into mercy from Him, and grace, and He will guide them to Himself by the straight way. IV : 174.

O people, of the Book, now is Our apostle come to you to clear up to you much of what ye had hidden of the Book, and to pass over much. Now has come to you from Allah a light, and a clear Book ; God guides thereby those who follow His pleasure to the way of peace, and brings them out of darkness into light by His permission and He guides them into the straight path. V : 18.

But those who disbelieve and call OUR signs lies—these are the fellows of the Fierce Fire. V : 88.

And this Quran has been revealed to me that I may warn you by it and those it shall reach. VI : 19.

And this Book have We sent down as a blessing and a confirmation of what was before it, and that thou mayest warn the Mother-city and those who are around it and that those who believe in the Hereafter may believe therein, and to their prayers keep. VI : 92.

While He it is who has sent down to you the Book in detail, and those to whom We have given the Book know that it is sent down from thy Lord in truth. So be not thou of those who doubt. VI: 114.

And the words of thy Lord are perfect in truth and in justice ; none can change His words. And He is the Hearer the Knower. VI : 115.

And this is the way of Thy Lord—straight ; already have We explained the signs to a people who mind. VI : 126.

And this Book, We have revealed it as a blessing ; then follow it and fear to do wrong, that ye may have mercy.

Lest ye say, the Book was only sent to two people before us and verily, of their studies we were regardless. VI : 156, 157.

And those who call OUR signs lies and behave proudly with them, these the fellows of the Fire, they shall be therein for ever. VII : 35.

And already have WE brought them a Book explaining it with knowledge, as a guidance and mercy to people who believe. VII: 51.

This an insight from your Lord, and a guidance and mercy to a people who believe. VII: 201.

And when the Quran is recited, listen to it keep silence, that ye may have mercy. VII: 202.

Verily the worst moving things with Allah are the (spiritually) deaf, the dumb who do not understand. VIII: 22.

And this Quran could not have been invented by any beside Allah, but it is a confirmation of what was before it and an explanation of the Book, there is no doubt therein from the Lord of the worlds.

Do they say, He has invented it? say thou, then bring a Surah like it, and call on whom ye can beside Allah, if ye are sincere. X: 38, 39.

O ye people, now has come to you an admonition from your Lord, and a balm for what is in your breasts, and a guidance and mercy to the faithful.

Say thou, by the grace of Allah and by His mercy, then in that let them rejoice; it is better than what they heap up. X: 58, 59.

And if thou art in doubt as to what WE have revealed to thee, then ask, those who read the book before thee. There has certainly come to thee the truth from thy Lord, so be not thou of those who doubt.

And be not of those who call the signs of Allah lies, lest thou be of the losers. X: 94, 95.

Say thou, O ye people, now is come to you the truth from your Lord: whoso then is guided, is guided only for himself, and whoso errs, errs, only against it and I am not over you a guardian. X: 108.

A Book the verses whereof are established in wisdom then set forth with clearness from the Wise the Informed. XI: 1.

Do they say, he has forged it? Say, thou then bring ten Surahs like it forged, and call on whom ye can beside Allah, if ye are true.

But if they answer you not, then know that it is revealed by the knowledge of Allah only, and that there is no deity but He; are ye then Muslims? XI: 16, 17.

And everything We relate to thee of the stories of the apostles that will establish thy heart, and there has come to thee herein the truth and an admonition and reminder to the faithful. XI: 121.

It is not a tale forged, but a confirmation of what was before it, and an explanation of all things, and a guide, and mercy, to people who believe. XXII: 111.

And thus have WE sent it down a judgment in Arabic; and surely if thou follow their lusts after

there has come to thee the knowledge, there is not for thee against God a patron or protector.

XIII : 37.

This is a message to men, that they may be warned thereby, and that they may know that He is only one Allah, and that those who have hearts may consider. XIV : 52.

Verily WE have sent down the Reminder, and WE will certainly guard the same. XV : 9,

And WE have not revealed to thee the Book, but that thou mayest clear up to them what they dispute about, and as a guide and mercy to people who believe. XVI : 66.

So when thou dost recite the Quran, have recourse to Allah against the cast away devil.

XVI : 100.

Verily, this Quran guides to what is most upright, and gives glad tidings to the believers.

XVII : 9.

And surely WE have turned it variously in this Quran that they may remember, but it only increases their aversion. XVII : 43.

And WE send down of the Quran that which is a healing and a mercy to the faithful, but it only increases the wrong-doers in loss. XVII : 84.

Say thou, Surely if men and Jinn united to bring the like of this Quran they could not bring its like even though the one of them backed the other up.

And surely WE have turned about for men in the Quran every parable, but most men refuse only out of ingratitude. XVII: 90, 91.

And the Quran, WE have divided it that thou mightest recite it to men at ease; and WE have revealed it gradually.

Say, thou. Believe ye therein, or believe not, verily those who have been given knowledge before it, when it is recited to them they fall down on their chins in worship. And say Glory to our Lord! verily, the promise of our Lord is surely carried out.

And they fall down on their chins weeping, and it increases them in humility.

XVII: 107, 108, 109.

Recite what has been revealed to thee of the Book of thy Lord none can change His words, and thou shalt not find a refuge beside Him.

XVIII: 26.

Surely, WE have made it easy in thine own tongue, that thou mayest thereby give glad tidings to the pious, and warn thereby a contentious people.

XIX; 97.

And verily, WE gave thee from before US a reminder.

Whoso turns aside from it, verily, he will bear Day of Judgment a burden.

For ever therein, and evil for them the Day of Judgment to bear. XX: 98, 99, 100.

And thus have WE sent it down an Arabic Quran, and WE have turned about in it the threats, that they may fear, or it may make them to take heed. XX: 112

Surely WE have revealed to you the Book in which is your mention ; will ye not yet understand ? XX: 10.

And this a blessed Reminder, which WE have sent down will ye then deny it ? XXI: 51.

And those who disbelieve will not cease to be in doubt concerning it, until there come to them the Hour suddenly, or there come to them the torment of the Day of desolation. XXII: 54.

And the Apostle will say, O Lord, verily my people have taken this Quran as obsolete. XXV: 32

And verily it is certainly revealed from the Lord of the worlds.

The trusted Spirit has descended with it.

Upon thy heart, that thou be of those who warn :—

In the plain Arabic tongue.

And verily it is certainly in the scripture of old.

XXVI: 191 to 195.

Verily this Quran declares to the children of Israel most of what wherein they disagree.

And it is certainly a guide, and mercy to the faithful. XXVII: 78, 79.

And that I should recite the Quran; then whoso is guided, is guided only for his own soul.

And whoso errs, say thou, Verily I am only of the warners. XXVII: 94, 95.

And they who are given knowledge see that what is sent down to thee from thy Lord is truth, and guides in to the way of the Mighty, the Glorious. XXXIV: 6.

Verily, those who recite the Book of Allah and are steadfast in prayer and spend out of what WE have provided them, in secret and openly hope for a merchandise that shall not perish. XXXV: 26.

And what We have revealed to thee of the Book is the truth, a confirmation of what was before it, verily, Allah His servants doth know and see.

Then WE gave the Book as an heritage to those whom WE chose of our servants; and of them is one who wrongs himself, and of them who keeps to the mean, and of them who outstrips in good works by the permission of Allah. That is the great grace. XXXV, 28, 29.

And WE have not taught him poetry, nor was itfit for him. It is nothing but an admonition and

a perspicuous Quran, that it may warn him who is living and the sentence be justified against the disbelievers. XXXVI : 69, 70.

By the Quran full of reminders!
XXXVIII, 1.

A blessed Book have WE sent it down to thee that they may consider its verses, and that those who have hearts may mind. XXXVIII : 28.

It is only a reminder to the worlds. And ye shall surely know its message after a time.
XXXVIII, 87, 88.

Allah has revealed the best discourse, a Book consistent and iterating, the skins do creep at it of those who fear their Lord; then their skins grow soft, and their hearts also, at the mention of Allah.
XXXIX : 24.

Verily, WE have revealed to thee the Book for men in truth; then whoso is guided it is for his soul, and whoso goes astray he only goes astray against it, and thou art not over them a guardian.
XXXIX : 42.

Verily those who disbelieve in the Reminder when it has come to them, and verily it is a mighty Book!

Falsehood approaches it not from before it, nor from behind it, is revealed from the Wise, the Praiseworthy. XLI : 41, 42

Say thou, it is for those who believe a guide a healing. And those who believe not in their ears is a heaviness and it is to them blindness. XLI: 44.

And thus have WE revealed to thee an Arabic Quran that thou mayest warn the Mother-city and those around it, and thou mayest warn them of the Day of Gathering, there is no doubt therein, a party in the Garden and a party in the Blaze. XLII: 5.

Verily, We revealed it on a blessed night, for WE would warn.

Herein is decided every wise affair.

A command from US. XLIV: 2, 3, 4.

These are the signs of Allah, WE recite them to thee with truth. In what message then after Allah and His signs will they believe? XLV: 5.

Who hears the signs of Allah recited to him, then persists in proud disdain as though he heard them not; so give him tidings of a painful torment.

And when he knows anything of Our signs he takes them a jest. These for them is a shameful torment. XLV: 7, 8.

Will they not then meditate on the Quran or upon the hearts are the locks thereof? XLVII: 26.

Is it at the message ye marvel?

And that ye laugh and weep not?

And that ye do triffle? LIII: 59, 60, 61.

And We have made the Quran easy for a reminder, but is there one who minds? LIV: 17.

This discourse will ye then despise?

And do ye make it your bread to call it lie?

XVV: 81, 82.

If we sent down this Quran upon a mountain, thou wouldst surely have seen it humble itself, and cleave asunder for fear of Allah. And these parables We strike out for men that they may reflect.

LIX: 21.

The likeness of those who are charged with the Law, and then observe it not, is as the likeness of an ass laden with books. LXII: 5.

Yet is it only a Reminder to the worlds.

LXVIII: 51.

Verily, it is the speech of a noble apostle.

And it is not the speech of a poet; how little ye believe!

And it is not the speech of a soothsayer, how little ye consider!

But a revelation from the Lord of the worlds.

LXIX 41 to 44.

When Our signs are recited to him, he says, Tales of old.

Ay ! but what they have acquired has cast a veil over their hearts.

Ay ! they shall be shut out from their Lord on that Day.

Then shall they be burned in the fierce fire.

LXXXIII : 13 to 16.

Traditions

The Holy Prophet Mohammad Peace and blessings of Allah be on him says :—

The best person amongst you is he who has learned the Quran and teaches it.

The other Messengers of Allah had their miracles, mine is the Quran and will remain for ever.

The Quran consisteth of five heads, things lawful, things unlawful, clear and positive precepts, mysteries and examples. Then consider that lawful which is there declared to be so, and that which is forbidden as unlawful ; obey the precepts, believe in the mysteries, and take warning from the examples.

My sayings do not abrogate the word of Allah but the word of Allah can abrogate my sayings.

My words are not contrary to the word of Allah but the word of Allah can contradict mine, and some of the words of Allah abrogate others.

Some of my words rescind others like the Quran.

My words are Law, my example is Doctrine and my state is truth.

Convey to other persons none of my words except those ye know of a surety.

Shirk or Polytheism.

And of men are some who take beside Allah equals : they love them as with the love of Allah. But those who believe are stronger in the love of Allah. O that those who do wrong did see, when they see, the torment that power is of Allah altogether and that Allah is severe in punishing. II : 160.

And when it is said to them, Follow what Allah has sent down ; they say, Nay, we will follow what we found our fathers at, what although their fathers had no knowledge at all, nor were they guided ?

And the likeness of those who disbelieve is as the likeness of him who shouts to what which hears not except a call and a cry. Deaf, dumb, blind, so have they no sense. II : 165, 166.

Nor does He command you to take the angels and the prophets for Lords. Will He command you to disbelieve after that ye have been Muslims?
III : 74.

O ye who believe, if ye obey a party of those who have been given the Book, they will turn you back after your faith to unbelievers. III : 95.

Hast thou not seen those who have been given a part of the Book? they buy error and desire that ye may err from the way; but Allah best knows your enemies, and Allah suffices as a patron, and sufficient is Allah as Helper. IV : 47.

Verily Allah will not pardon the joining with Him of others, but will pardon anything beside that, to whom He pleases. And whoso joins anything with Allah, he has devised a great sin. IV : 51.

Verily, whoso joins anything with Allah, Allah has forbidden him the Garden, and his abode is the Fire, and there is not for wrong-doers any helper.
V : 76.

Say thou, will ye serve beside Allah what has no power with you to hurt or to profit? But Allah He is the Hearing, Knowing. V : 80.

And if Allah touch thee with harm there is none to take it off but He; and if He touch thee with then is He over all things Mighty. VI : 17.

Say thou, who saves you from the darkness of the land and of the sea? Ye call upon Him humbly and in secret (saying) Surely if Thou save us from this, we will be of the thankful!

Say thou, Allah saves you from it and from every strait; then ye give Him companions!

VI: 63, 64.

And they make the Jinn partners with Allah though He created them; and ascribe to Him sons and daughters without knowledge. Glory to Him! and exalted be He above what they attribute to Him.

The originator of the heavens and the earth. How should there be for Him an issue when He has no consort? And He created all things, and He all things doth know.

That is Allah your Lord: there is no deity but He, Creator of all things! So serve Him! and He is over all things a Guardian. VI: 100, 101, 102.

Now will those who join others with Allah say, if it pleased Allah we should not have joined with Him anything, nor our fathers, nor should we have forbidden anything; thus those before them called it a lie until they tested OUR violence. Say thou, Is there with you any knowledge? then bring it forth to us. Ye follow only an opinion and ye only conjecture. VI: 149.

Follow what has been revealed to you from your Lord, and follow not beside Him any patron ; little do ye mind! VII: 2.

Do they join with Him what create nothing but themselves are created.

And have not the power to help them; nor themselves can help? VII: 189, 190.

Verily, those ye call on beside Allah are servants like yourselves ; then call on them, and let them answer you, if ye are true. VII: 192.

And the Jews say, Ezra is the son of Allah ; and the Christians say, the Messiah is the son Allah. That is their saying in their mouths, they imitate the saying of those who disbelieved before. Allah fight them ! How they lie!

They take their priests and their monks for Lord beside Allah, and the Messiah son of Mary ; although they are commanded to serve only one Allah. There is no deity but He!—Glory to Him from what they join with Him! IX: 30, 31.

O ye who believe, verily many of the priests and monks devour the wealth of men in vanity, and turn them from the way of Allah. IX: 34.

Ask forgiveness for them or do not ask forgiveness for them if thou ask forgiveness for them seventy times yet will Allah not pardon them ; that

is for that they disbelieve in Allah and His apostle, and Allah guides not the wicked people. IX: 81.

It is not for the prophet and those who believe to ask forgiveness for those who join others with Allah although they be of kin, after that it is made plain to them that they are the fellows of the Fierce Fire. IX: 81.

And they serve beside Allah what hurts them not, nor profits them; and they say, These are our intercessors with Allah; say thou, will ye inform Allah of what He knows not in the heavens, nor in the earth? Glory to Him, and exalted be He above what they join with Him. X: 19.

Is not verily, whoever is in the heavens and whoever is in the earth Allah's? And what do they follow who call upon partners beside Allah? They follow only an opinion, and do only conjecture. X: 67.

They say, Allah has taken to Himself a son; glory to Him! He is the independent; His is what is in the heavens and what is in the earth; there is not with you any authority for this; will ye say against Allah what ye do not know. X: 69.

That ye serve not any but Allah, verily I am to you a Warner from Him and a Bearer of glad tidings. XI: 2.

So be not thou in doubt as to what they serve; these, they only serve like as their fathers served

before. And verily We will give them fully their portion undiminished. XI : 111.

And most of them believe not in Allah without also joining others with Him! XII : 106.

His is prayer by right ; and those they call on beside Him answer them not at all, otherwise than as he who stretches out his hand to the water that it may reach his mouth, when it reaches it not ; and the prayer of the infidels is only in error.

XIII ; 15.

Say thou, I am only commanded to serve Allah, and not join anything with Him; to Him I call you, and to Him is the Home. XIII : 36.

And they make for Allah peers, that they may make others err from His way ; say thou, enjoy, but verily your resort is the Fire. XIV : 35.

And those whom ye call on beside Allah create nothing, but themselves are created.

Dead without life.

And they cannot perceive when they shall be raised ! XVI : 20, 21, 22.

And what ye have of gifts, it is from Allah ; then when there touches you an affliction to Him ye turn for help.

Say thou, Verily I am only a man like yourselves ; it is revealed to me that your God is only one God ; so let him who hopes to meet his Lord do good works and not join in the service of his Lord any one. XVIII : 10.

It is not for Allah that He should have a son, Glory to Him! when He decrees a thing He only says to it, Be, and it is.

And Verily, Allah is my Lord and your Lord; so serve Him ; this is the straight way !

XIX : 36, 37.

And of men is one who serves Allah on the brink, and if there befall him good, he rests in it, but if there befall him a trial, he turns upon his face, losing this world and the Hereafter; that, yea that, is the manifest loss.

He calls besi le Allah upon what cannot harm him nor profit him ; that, yea that, is the wide error.

He calls on him whose harm is nearer than his profit ; surely evil the patron, and surely evil the companion.

XXII : 11, 12, 13.

O ye people, a parable is struck out; so listen to it. Verily those whom ye call on beside Allah cannot create a fly, though they were assembled for it, and if the fly snatch away anything from them,

they cannot recover the same from it. Weak is the petitioner and the petitioned. XXII: 72.

Whose is the kingdom of the heavens and the earth and who has not taken a son, nor has He a partner in the kingdom. He has created all things, and measured it measuring.

Yet take they beside Him deities which create nothing but themselves are created.

And no power have they over themselves for evil or for good, nor have they power over death, or life, or resurrection. XXV: 2, 3, 4.

Is not He who made the heavens and the earth, and sent down to you from the heaven water, and by it WE grow luxuriant groves? It is not in your power to make the trees thereof to spring up. What! A deity with Allah? Nay, these are the people who transgress.

Is not He who has made the earth firm, and made amongst it rivers, and laid its foundation, and put between the two seas a barrier! What a deity with Allah? Nay, most of them do not know.

Is not He who answers the oppressed when he cries to Him and takes off the evil, and has made you vicegerent on the earth? What! A deity with Allah? Little do ye consider!

Is not He Who guides you in the darkness of the land and of the sea, and who sends the winds as the forerunners of His mercy? What! A deity with Allah? Far be Allah above what they join with Him!

Is not He Who began the creation, and then will restore it and Who gives you food from heaven and earth? What! A deity with Allah Say thou, Bring your proofs, if ye speak the truth. XXV, II:61 to 65.

And when there touches men distress, they call upon their Lord repentant towards Him. then when He has made them taste mercy from Him, lo! A party of them with their Lord do join others!

That they may be ungrateful for what WE have given them ; so enjoy, in the end shall ye know.

Have WE sent down to them any authority which speaks of what they join with Him?

XXX : 32, 33, 34.

There is not for you beside Him a patron, nor intercessor ; will ye not then mind? XXXII : 3.

Say thou, call upon those whom ye imagine beside Allah they have no power over the weight of an atom in the heaven nor in the earth, and they have not therein any share, and there is not for Him any among them to back up. XXXIV : 21.

And those ye call on beside Him have no power over the husk of a date-stone.

If ye call upon them they hear not your call, and if they hear they answer you not, and on the Day of Resurrection they will ungratefully deny your partnership; and none shall tell thee like the Informed. XXXV: 14, 15.

Say thou, Have ye seen your partners whom ye call on beside Allah? Show me what they have created of the earth; or have they a share in the heavens? Or have We given them a Book, and they are upon an evidence from it? Nay, the wrongdoers only promise each other deceits. XXXV: 38.

And what ails me that I should not serve Him Who made me, and to Whom we shall return?

What! shall I take beside Him a deity? If the Merciful desires for me harm, their intercession shall not avail me at all nor will they deliver.
XXXVI: 21, 22.

And those who take beside Him patrons, (say) we do not serve them but that they may bring us nearer to Allah. Verily Allah will judge between them concerning that therein they disagree.
XXXIX: 4.

And serve ye what ye please beside Him, Say thou. Verily the losers are those who lose themselves and their families on the Day of Resurrection. Is not that manifest loss? XXXIX: 17.

And those who avoid the service of *Taghut* and turn to Allah for them are glad tidings; so give glad tidings to My servants, who hearken to the word, and follow the best of it; these are they whom Allah has guided, and these are they who have hearts.

XXXIX: 12.

Is not Allah sufficient for His servant?

XXXIX: 37.

Have they taken beside Allah intercessors? Say thou, what though they have no power over anything nor do they understand?

Say thou, Allah's is the intercession altogether: His is the kingdom of the heavens and the earth; then to Him shall ye be returned.

And when one Allah is mentioned the hearts of those who believe not in the Hereafter shrink with horror, and when those besides Him are mentioned, lo! they are joyful. XXXIX: 44, 45, 46.

Say thou, When then other than Allah do ye bid me to serve, ye fools?

And already have WE revealed to thee and to those before thee—Verily, if thou join anything with Him thy work shall surely be lost, and thou shalt surely be of the losers.

Nay, rather serve Allah, and be of the thankful.

And they esteem not Allah as is of right His value; and all earth will be His handful on the day of Resurrection, and the heavens shall be rolled up in His right hand Glory to Him! and exalted be He above what they join with Him. XXXIX : 64 to 67.

Worship not the sun, nor the moon, but worship Allah who created them, if it be Him ye serve.
XLI : 37.

And who errs more than he who calls beside Allah on what answers him not until the Day of Resurrection and who of their calling are heedless?

And when men shall be gathered together, they will become their enemies and their service will they ungratefully deny. XLVI : 4, 5.

No misfortune befalls but by the permission of Allah ; and whoso believes in Allah, He guides his heart ; and Allah all things does know. LXIV : 11.

Say thou, Have ye seen if at early morn your waters should sink away, who will bring you running water ? LXVII : 30.

And verily, the places of worship are for Allah ; then call not on any one with Allah. LXXII : 18.

Say thou, Verily I am only a man like yourselves it is only revealed to me that your Allah is one Allah ; so go straight to Him and ask pardon of Him ; but woe to those who join others with Allah
XLI : 5.

Traditions

The Holy Prophet Mahommed, peace and blessings of Allah be on him says :—

Do not associate any thing with Allah, altbough they kill or burn you.

Do not exceed bounds in praising me, as the Christians do in praising Jesus, the son of Mary, by calling him God, and the son of God ; I am only the Lord's servant ; then call me the servant of Allah, and His Messenger.

Cursed be those that adore the shrines of their prophets.

Kais B. S'ad said "I came to Hirah, and saw the inhabitants worshipping their chief; and I said, "Verily the Apostle of Allah is worthy of being worshipped." Then I came to the Apostle and said, "I saw the people of Hirah worshipping the chief of their tribe, and you are most worthy of being worshipped." Then he said to me tell me that if you should pass by my grave, would you worship it? I said No. And he said "Worship not me."

The Apostle was in the midst of a crowd of his companions, and a camel came and prostrated itself before him. They said. "O Apostle of Allah! beasts and trees worship thee ; then it is meet for us to worship thee." He said, worship Allah, and you may honour your brother, that is me."

Prayer or Namaz and Alms.

And stand fast to prayer, and give alms, and and bow down with those who bow down. II: 40.

And be steadfast in prayer, and give alms; and what of good ye send before for yourselves, ye shall find it with Allah. Verily, Allah what ye do does see. II: 104.

It is no good that ye turn your faces in prayer towards the east and the west, but goodness is of him who believes in Allah, and the Day of the Hereafter, and the angels, and the Books and the Prophets and who gives wealth for His love to those of kin and the orphans, and the poor, and the sons of the road, and those who ask and those in captivity, and who is steadfast in prayer and gives alms; of those who fulfil their covenant when they covenant, and the patient in adversity and hardships, in time of violence! These it is who are true, and these, they are the pious. II: 172.

Keep watch at prayers and the middle prayer and stand ye attent before Allah,

And if ye fear, then on foot or riding; and when ye are safe again, remember Allah as He taught you what ye knew not. II: 239, 240.

And when ye have fulfilled the prayer, remember Allah standing and sitting and on your sides, and

when ye are secure, be steadfast in prayer ; verily, prayer is to the faithful prescribed and timed.
IV : 104.

O ye who believe, when ye rise up to prayer wash your faces, and your hands up to the elbows, and wipe your heads, and (wash) your feet to the ankles.

And if ye are unclean then purify yourselves. But if ye are sick, or on a journey, or one of you comes from the privy. or ye have touched women, and find no water, then take fine clean sand, and wipe your faces and your hands with it. Allah desires not to put a difficulty upon you, but He desires to purify you and to fulfil His favour upon you, that ye may give thanks. V : 8, 9.

And who when ye call to prayer, take it for a jest and a sport ; that is for that they are a people who have no sense. V : 63.

And those who hold fast the Book and are steadfast in prayer : verily, We waste not the reward of those who do the right. VII : 168.

And if there be an incitement to thee from the devil inciting then seek refuge in Allah verily, He is Hearer, Knower. VII : 198.

And be steadfast in prayer at the two ends of the day and the parts of the night: verily good

works go off with evil works. That is a reminder to those who remember. XI : 116.

And who are patient, seeking the face of their Lord, and are steadfast in prayer, and spend out of what WE have provided them, secretly, and publicly and ward off evil with good ; these ; for them is the issue of the Abode. XIII : 22.

Those who believe, and their hearts rest securely on the remembrance of Allah :—shall not hearts repose in the remembrance of Allah? Who believe and do good works—good cheer for them, and a goodly Home. XIII : 28.

Observe prayer at the declining of the sun, till the dusk of the night and the day break chanting for the day-break chanting is witnessed.

And part of the night watch thou therein as an excess in service for thee ; it may be that thy Lord will raise thee to an honourable position.

XVII : 80, 81.

And be not loud in thy prayer, nor yet mutter it too low, but follow between them a way.

XVII : 110.

And be steadfast in prayer for a remembrance of Me. XX : 13.

Put up then with what they say, and celebrate the praise of thy Lord before the sunrise and before its setting, and at times in the night glorify Him, and

at the ends of the day, haply thou mayest be well pleased. XX : 129.

And enjoin prayer on thy family and persevere therein. We ask not thee too provide. We will provide for thee, and the happy issue shall attend on piety. XX : 131.

Men whom merchandizing nor traffic diverts from the remembrance of Allah and steadfastness in prayer and giving alms, fearing the Day when hearts shall be upset and the eyes also.

That Allah may reward them for the best of what they have done and give then increase of His grace, and Allah provides for whom He pleases without count. XXIV : 37, 38.

Hast thou not seen that Allah do glorify who are in the heavens and the earth, and the birds spreading their wings? Each one knows its prayer and its pra ise; and Allah knows what they do. XXIV : 41.

Say thou, My Lord cares not for you though you should not call, and ye have called it a lie. By and by it shall be what ye cannot shake off. XXV: 77.

Recite what has been sent down to thee of the Book, and be steadfast in prayer; verily prayer restrains from filthy actions and iniquities, and surely the remembrance of Allah is a great thing; and Allah knows what ye do. XXIX : 44.

Verily, those who recite the Book of Allah and are steadfast in prayer and spend out of what WE have provided them, in secret and openly, hope for a merchandize that shall not perish. XXXV: 26.

If ye are ungrateful, yet verily Allah is rich without you; but He is not pleased with ingratitude in His servants; and if ye are thankful He will be pleased with you. XXXIX: 19.

And those who are guided, He guides them the more, and gives them their piety. XLVII: 12.

O ye who believe, when the call to prayer is made on the Day of the Congregation, then hasten to the remembrance of Allah, and leave merchandizing. That is better for you. If ye only know!

And when the prayer is ended, then disperse abroad in the land and seek of the grace of Allah; and remember Allah much, that ye may be happy. LXII: 9, 10

Verily the rising by night is the strongest for impression and most proper for words.

For by day thou hast a long employment.

And remember the name of thy Lord, and cleave to him with entire cleaving. LXXIII, 6, 7, 8.

by is he who purifies himself.

And remembers the name of his Lord and prays.

But ye prefer the life of this world.

Though the Hereafter is better and more enduring. LXXXVII. 13, 14, 15, 16.

Then woe to those who pray,

Who in their prayers are careless !

Who make a show ! CVII : 4, 5, 6.

Traditions.

The Holy Prophet Mahommed, peace and blessings of Allah be on him says:—

Alms-giving is a duty unto you. Alms should be taken from the rich and returned to the poor.

Prayer is the miraj (union with, or annihilation in the Divine essence by means of continual upward progress) of the Faithful.

The Lord doth not regard a prayer in which the heart doth not accompany the body.

He whom prayer preventeth not from wrong doing and evil, increaseth in naught save in remoteness from the Lord.

It is not a sixth or a tenth of a man's devotion which is acceptable to Allah, but only such portions thereof as he offereth with understanding and true devotional spirit.

Adore Allah as if thou sawest Him ; for if thou seest Him not, He seeth thee.

Prayer brings the believer into communion with his Cherisher.

The key of the Paradise is prayer, and the key of prayer is ablution.

In prayers, all thoughts must be laid aside, but those of Allah; in conversation, no word to be uttered which may afterwards be repented of; do not covet from others, or have any hopes from them.

Whoso openeth unto himself the door of begging Allah will open unto him the door of poverty.

Say your prayers standing, but if you are not able, do it sitting; and if not sitting, on your sides.

Verily it is better for any of you to take your rope and bring a bundle of wood upon your back and sell it in which case Allah guardeth your honour, than to beg of people, whether they give or not; if they do not give, your reputation suffereth and you return disappointed; and if they give, it is worse than that for it layeth you under obligation.

Whoever hath food for a day and night, it is prohibited him to beg.

Verily it is not right for the rich to ask, nor for a strong, robust person; but it is allowable for an indigent, very needy person.

Paradise is not for him who reproacheth others with obligation after giving.

The angels said, "O Allah ! Is there anything of Thy creation harder than rocks?" Allah said, "Yes; iron is harder than rocks, for it breaketh them." The angels said, "O Lord! Is there anything of thy creation harder than iron?" Allah said "Yes; fire is harder than iron, for it melteth it" and the angels said, "O Defender! Is there anything of Thy creation harder than fire?" Allah said, Yes; water overcometh fire, it killeth it and maketh it cold. "Then the angels said," "O Lord! is there anything of Thy creation harder than water?" Allah said, "Yes; wind overcometh water: it agitateth it and putteth it in motion." They said, "O our Cherisher! is there anything of thy creation harder then wind"? Allah said Yes, the children of Adam giving alms; that is those who give with their right hands and conceal it from their left, overcome all."

The most excellent of alms; is that of a man of small property, which he has earned by labour, from which he giveth as much as he is able .

Giving alms to the poor hath the reward of one alms; but that given to kindred hath two rewards; one, the reward of alms, the other, the reward of helping relations.

There is a polish for everything that taketh away rust, and the polish for the heart is the

remembrance of Allah.

Fasting Etc.

O ye who believe prescribed to you is the fast as it was prescribed to those before you that ye may become pious.

A certain number of days:— But he amongst you who is sick or on a journey, a number of other days; and upon those who are able is the expiation of feeding a poor man; but whoso is inclined to do a good work—then it is better for him; but that ye should fast is better for you, if ye only know.

The month of Ramazan, wherein was sent down the Quran for a guidance to men for evidences of guidance, and a distinction. So he amongst you who beholds this month, let him fast it, but he who is sick or on a journey, a number of other days. Allah desires for you ease, and desires not for you difficulty, that ye may complete the number and magnify Allah, for that He has guided you, and that ye may give thanks, II : 179 to 181

Made lawful for you on the night of the fast is commerce with your wives, they are garment to you and ye are a garment to them. Allah knows that ye defraud yourselves, so He turns to you and excuses

you. So now go in to them and seek what Allah has prescribed for you, and eat and drink, until a white thread is clearly shown to you from a black thread by the day-break. Then fulfil the fast until the night, and go not in to them, but be at your devotions in the places of worship. These are the bounds of Allah ; so draw not near thereto. Thus Allah makes His signs clear to men that these may fear to do evil. II : 189.

Verily, WE have revealed it on the Night of Power.

And what shall make thee know what the Night of Power is?

The Night of Power is better than a thousand months.

Therein descend the angels and spirit by the of their Lord for every matter.

Peace it is until the breaking of the dawn!

XCVII : 1 to 5

Traditions.

The Holy Prophet Mohammed peace and blessings of Allah be on him says:—

Illumine your hearts by hunger, and strive to

conquer yourself by hunger and thirst, continue to knock at the gates of Paradise by hunger.

Backbiting vitiates ablution and fasting.

A man whilst fasting must abstain from all bad expressions and not even resent an injury.

A keeper of fast, who doth not abandon lying and detraction, Allah careth not about his leaving off eating and drinking, (that is, Allah doth not accept his fasting.)

Keep fast and eat also, stay awake at night and sleep also, for verily there is a duty on you to your body, not to labour over much, so that ye may not get ill and destroy yourselves ; and verily there is a duty on you to your eyes, ye must sometimes sleep and give them rest ; and verily there is a duty on you to your wife and to your visitors and guests that come to see you ; ye must talk to them, and nobody hath kept fast who fasted always ; the fast of three days in every month is equal to constant fasting ; then keep three days' fast in every month.

Pilgrimage.

The pilgrimage is in the known months ; then

he who proposes there in the pilgrimage, let him not be filthy or wicked, or quarrel on the pilgrimage; and what ye do of good Allah knows it; and make provisions; but verily, the best provision is piety, and fear Me, O ye who have hearts.

It is no crime to you that ye seek grace from your Lord; and when ye pour forth from *Arafat*, remember Allah near the Sacred Monument, and remember Him, for that He has guided you when ye were before this certainly of those who go astray.

Then pour ye forth from whence men do pour forth, and ask pardon of Allah; verily, Allah is Forgiving, Merciful.

And when ye have finished your rites; remember Allah as ye remember your fathers, or with a greater remembrance. And of men is one who says, Our Lord, give us in this world good; but there is not for him in the Hereafter any portion.

And of them is one who says, Our Lord, give us in this world good, and in the Hereafter good, and save us from the torment of the Fire.

These, for them is a portion of what thay have earned; and Allah is swift to reckon. II, 193 to 198

Verily, the first House of worship founded for men was surely that at *Makkah* for a blessing and a guidance to the worlds.

In it are evidences, the standing-place of Abraham, and whoso enters it is safe. And to Allah is due from men a pilgrimage to the House, for whoso can find to it a way.

And whoso disbelieves, verily Allah is independent of the worlds. III: 90 91, 92.

O ye who believe, kill no game while ye are on pilgrimage; and whoso kills it among you purposely, then the compensation is the like of what he has killed, in cattle two equitable persons shall judge it among you as an offering to be brought to the *Ka'bah*, or as an expiation the feeding of the poor, or an equivalent thereof a fasting, that he may taste the consequence of his deed. Allah forgives what is past, and whoso returns, Allah will take vengeance of him; and Allah is Mighty Avenging.

Lawful to you is the game of the sea and to eat thereof as a provision for you and for travellers, but it is unlawful for you to hunt by land, while ye are on pilgrimage. And fear Allah to whom ye shall be gathered.

Allah has made the *Ka'bah*, the Sacred House to be a station for men, and the sacred month and the offering and the neck garlands. V: 96, 97, 98.

And proclaim amongst men the Pilgrimage; let them come to thee on foot and every fleet camel,

arriving from every deep defile. XXII: 28.

And whoso respects the rites of Allah; verily they are from the piety of hearts.

For you therein are advantages until an appointed term then their place of sacrifice is at ancient House.

And your God is one God; then to Him be ye Muslims. XXII: 33, 34, 35.

And the bulky brutes, WE have made them for you as symbols of Allah; for you therein is good; so remember the name of Allah over them as thay stand in order; and when they fall down on their sides then eat of them, and feed the contented and those who ask; thus have WE pressed them into service for you, that ye may give thanks.

By no means will their meat reach to Allah, nor their blood but the piety from you alone will reach to Him; thus has He pressed them into service for you, that ye may magnify Allah for that He has guided you; and give glad tidings to those who do good.

XXII: 37, 38.

Mankind.

And He it is who causeth you to die in the night, and knows what ye have gained in the day, then He raiseth you therein, that the appointed term may be fulfilled. Then to Him is your return; and He will inform you as to what ye have done. VI: 60.

Whoso comes with a good work, then for him is ten like it, and whoso comes with evil work shall only be rewarded with the like thereof; and they shall not be wronged. VI: 161.

O children of Adam, let not the devil bring you into trouble as he drove your parents from the Garden, stripping from them their garments, that he might show them their nakedness. Verily, he sees you, he and his fellows from whence ye do not see them, verily, WE have made the devil patrons of those who do not believe.

VII; 26, 27.

And when they commit a filthy action they say, we found your fathers at it, and Allah cammands us this. Say thou, verily Allah commands not filthy actions. Do ye speak against Allah what ye do not know?

And it is not for Allah to lead into error people after that He has guided them, until He make plain to them what they should fear; Verily Allah all

things does know.

IX : 116.

And when trouble touches man, he cries to Us on his side, sitting or standing ; and when We remove from him his trouble, he passes on as though he had never called on Us in trouble which had touched him. Thus is made fair seeming to the transgressors what they have done. X : 13.

Verily, Allah wrongs not men in anything but men themselves do wrong. X : 45.

The similitude of the two parties is as the blind and the deaf, and the seeing and the hearing. Shall they be equal in likeness ? Will ye not then consider?

XI : 26.

And verily thy Lord is full of forgiveness for men, despite their wrong-doing ; and verily thy Lord is severe to punish. XIII : 7.

Verily man is unjust, ungrateful. XIV : 37.

And We have created man from crackling of black mud moulded.

And the Jinn did We create formerly of subtle fire.

XV : 26, 27.

He created man from sperm and lo! he is an

open disputer. XVI: 4.

And if Allah were to seize men for their wrong-doing, He would not leave on it a moving thing; but He respites them to a fixed term; and when their term is come they shall not be respited an hour, nor shall they be forestalled.

XVI: 63.

Every man's deeds have WE fastened about his neck; and WE will bring forth to him on the Day of Judgment a book offered to him wide open.

Read thy book; thine own soul to-day will suffice against thee as an accountant.

Whoso is guided, is guided only for his own soul, and whoso errs, errs only against it and the burdened shall not bear the burden of another. And WE did not punish until WE had raised up an Apostle.

XVII: 14, 15, 16.

Look how WE have graced some of them above the other, and surely the Hereafter is greater in degrees and the greater in grace. XVII; 22.

And the book shall be produced, and thou shalt see the sinners in fear of what is therein, and they shall say, O woe is us! What is this book? It leaves nothing small nor great without numbering them

and they shall find what they have done present, and thy Lord will not wrong anyone. XVIII : 47.

And man says, what ! When I am dead, shall I in the end be brought forth alive ?

Does not man remember that WE created him before when he was nothing ? XIX : 67, 68.

Have they not journeyed in the earth ? Or have they not hearts to understand with, or ears to hear with ? But verily, to these it is not the eyes which are blind, but blind are the hearts which are in the breasts. XXII : 45.

And surely WE have created man from an extract of clay.

Then made WE him of sperm in sure repository.

Then created WE the sperm a clot of blood, and the clot of blood WE made a piece of flesh, and made the piece of flesh, bones, and clothed the bones with flesh, then formed WE him another creation,—Blessed then be Allah the best of creators !

Then verily, after that ye shall die.

Then verily, on the Day of Judgment ye shall be raised. XXIII : 12 to 16.

Do they reckon that what WE extend to them of wealth and sons

WE hasten to them as good things? Nay, but they do not understand.

Verily those who stand in awe of their Lord, fearing.

And who in the signs of their Lord do believe.

And who with their Lord join none.

And who give what they give while their hearts dread that to their Lord they shall return.

These do hasten in good works, and these are foremost to win it.

And WE oblige not a soul beyond its capacity and with Us is a Book that speaks the truth and they shall not be wronged.

Ay! But their hearts are sunk in negligence as to this, and they have works beside that which they do.

Until when WE seize the affluent amongst them with the torment, lo! they do cry.

Cry not to-day; surely ye shall not be helped by Us.

Long since were MY signs recited to you, but upon your heels ye did turn back.

Puffed up with pride at it, in vain discourse by

night. XXIII : 57 to 69.

And when WE make men taste mercy, they rejoice therein but if there befalls them evil for what their hands have sent before them, lo! they despair.

Do they not see that Allah extends provision to whom He pleases, and He withholds verily, in that are signs to people who believe. XXX : 35, 36.

Verily, they only believe in OUR signs who, when they are reminded of them, fall down adoring, and celebrate the praise of their Lord, and are not swelled with pride.

They rise from their beds, calling on their Lord with fear and hope, and of what WE have given them do spend.

And no soul knows what is reserved for them of the joy of the eyes, as a reward for what they have done. XXXII : 15, 16, 17.

And as to those who do evil, their abode is the Fire; so oft as they shall desire to get thereout they shall be turned back into it, and it shall be said to them, taste ye the torment of the Fire which ye did call a lie.

And WE will surely make them taste the nearer torment beside the greater torment, that they may yet return.

And who does a greater wrong than him who is reminded of the signs of his Lord, then turns away from them; verily, on the sinners WE will take vengeance. XXXII : 20, 21, 22.

And if Allah were to catch men up for what they earn, He would not leave on the back of it a moving thing, but He respites them to an appointed term. XXXV : 44.

And for all are grades of what they have done, that He may repay them their works; and they shall not be wronged. XLVI : 18.

Verily the most honorable of you in the sight of Allah is the most pious of you. Verily Allah is Knowing and Informed. XLIXX : 13.

And WE have created man, and WE know what his soul whispers to him : and WE are nearer to him than his jugular vein.

When the two notaries take it one sitting on the right and the other on the left.

Not a word he utters but a watcher is by him ready. L : 16, 17, 18.

And I created not Jinn and men, but that they should serve ME.

I desire not from them provision, nor that they should feed ME.

Verily Allah He is the provider, of steady strength.

LI : 56, 57, 58.

Shall man have what he desires ? LIII : 24.

Verily, man is created hasty.

When evil touches him, impatient.

But when good touches him, niggardly.

Except those who pray.

Who at their prayers are constant.

And of whose wealth is a share fixed.

For him who asks and who is kept from asking.

And those who sincerely believe in the Day of Judgment.

And who from the punishment of their Lord do shrink.

Verily the punishment of their Lord, is not to be ignored.

And those who preserve their modesty.

Unless with their wives, or those whom their right hands have possessed, verily, these are not to be blamed.

But whoso covets beyond that surely these are the transgressors.

And who in their trusts and engagements are true.

And who in their testimonies are upright.

And who in their prayers are watchful.

These shall be in Gardens, highly honoured !
LXX ; 18 to 34.

Thinks man that WE cannot re-unite his bones together ?

Ay ! Able are WE evenly to replace his finger tips.

But man desires to send wickedness before him.
LXXV : 3, 4, 5.

Perish man ! What has made him thankless.
Of what thing did HE create him ?
Of a drop of sperm created He him, and destined him.

Then made the way easy for him.
Then makes him to die, and buries him.
Then when it pleases Him will He raise up.
Ay ! But he has not done what was bidden him !
LXXX : 17 to 27.

Ye men, what has misled thee against thy Lord the Generous.

Who created thee, and fashioned thee, and moulded thee aright ?

In what form it pleased Him He builded thee.
Ay ! But ye call the Judgment a lie !
And verily over you are guardians.
Honourable, noting down.
Who know what ye do. LXXXII : 6 to 12.

O man, verily thou dost strive after thy Lord

and thou shall meet Him.

Then whoso is given his book in the right hand.
Verily he shall be called to account by an easy reckoning.

And shall turn to his family in joy.
And whoso is given his book behind his back.
Verily, he shall call out for ruin.
And shall be burnt at the flaming Fire.
For that he lived in his family in pleasure.
And verily he thought that he would not return.
Yea, verily; but his Lord beheld him.

LXXXIV : 6 to 15.

Verily the vengeance of thy Lord is severe.

LXXXV : 12.

Ay! verily, man is insolent.
At seeing himself get rich. XCVI : 5. 7,
Verily, man is truly ungrateful to his Lord.
And verily he is a witness thereof.
And verily, in the love of pleasure he is keen.

C. 6. to 8.

Verily, WE created man from the mingled sperm, to prove him; and WE made him hearing and seeing.

Verily, WE have guided him in the way, whether he is thankful or unthankful.

LXXVI : 2 to 3.

Does man think that he shall be left alone?

Wasn't he a drop of sperm emitted?
Then he became the life-germ, then created He him and fashioned him.
Is not HE powerful to quicken the dead?
LXXV, 35 to 39.

Who created death and life to prove you which of you is best in actions. LXVII : 2.

Have We not made him two eyes?
And a tongue, and two lips?
And pointed him out the two high ways?
Yet he attempts not the steep one!
XC, 8 to 11.

Traditions.

The Holy Prophet Mahommed Peace and blessings of Allah be on him says: —

The son of man groweth and with him grow two things the love of wealth and love of long life.

Verily these your deeds will be brought back to you, as if you yourself were the creator of your own punishment.

Verily no misfortune or vexation befalleth a servant small or great, but on account of his faults committed; and, most of these Allah forgiveth."

Of my disciples that will enter Paradise are those who do not use shells, and are not influenced by omens, like the people of Ignorance, and who put their whole trust in Allah.

Beware! Verily there is a piece of flesh in the body of man, which, when good, the whole body is good; and, when bad, the whole body is bad, and that is the heart.

Whoever is kind to the creation, Allah is kind to him; therefore be kind to man on the earth whether he be good or bad; and being kind to the bad, is to withhold them from badness.

If a man is attacked by an evil thought but he suppresses it or drives it out of his mind and does not act in accordance with it, Allah will bestow upon him a good recompense for having so acted.

No man is true, in the truest sense of the word, but he who is true in word, deed, and in thought.

Souls, before having dependence upon bodies were like assembled armies; after that they were dispersed; and sent into bodies. Therefore, those which were acquainted before the dependence attract each other, and those that were unacquainted, repel.

That person is wise and sensible who subdueth his carnal desires and hopeth for rewards; and he is an ignorant man who followeth his lustful appetites, and with all this asketh Allah's forgiveness.

No man is a true believer unless he desireth for his brother that which he desireth for himself.

Charity.

O ye who believe, spend of what WE have provided you before the Day comes when there shall be no trafficking nor friendship nor intercession, and the disbelievers they are the wrong doers. II, 255.

The likeness of those who spend their wealth in the way of Allah is as the likeness of a grain which produces seven ears, in every ear a hundred grains and Allah doubles to whom He pleases. And Allah is Vast, Wise.

Those who spend their wealth in the way of Allah then follow not what they have spent by taunts or injury for them is their reward with their Lord, and there is no fear for them nor shall they grieve.

Fair speech and pardon are better than alms-giving followed by injury; and Allah is Rich, Mild.

O ye who believe, make not your alms-giving void by taunts and injury, like him who spends his wealth to be seen of men and believes not in Allah and the Day of the Hereafter; for the likeness of him is as the likeness of a flint upon which is dust, and a heavy shower falls on it and leaves it bare-they

have no power over anything of what they earn, and Allah guides not the disbelieving people.
II : 263, to 266.

Those who spend their wealth by night and day, secretely and openly, for them their reward is with their Lord, there is no fear on them, nor shall they grieve. II : 275.

And if it be one hard-up then wait till is is easy for him ; but that ye remit it as alms is better for you, if ye did but know. II : 280.

Ye shall never attain to goodness until ye spend of what ye love ; and what ye spend of things, verily of it Allah knows. III : 86.

Who spend in prosperity and adversity ; and suppress their rage, and forgive men ; for Allah loves those who do good. III : 128.

But those who treasure up gold and silver, and spend it not in the way of Allah give them glad tidings of a painful torment. On the day it shall be heated in the fire of Hell and their foreheads shall be branded therewith, and their sides, and their backs ;—This is what ye had stored up for your souls : so taste what ye had stored up. IX :34, 35.

Alms are only for the poor and the needy and those who work for them, and for those whose hearts are won over, and for those in captivity, and those in debt, and in the way of Allah, and for the son of the

road an ordiance from Allah ; and Allah is Knowing, Wise. IX, 60.

Take of their wealth alms that thou mayest cleanse them and purify them thereby, and pray for them, verily, thy prayer is tranquility to them and Allah is Hearing Knowing. IX : 104.

But seek through what Allah has given thee the Mansion of the Hereafter, and foreget not thy portion in this world, and do good like as Allah has done good to thee, and seek not to do evil in the earth ; verily Allah loves not the evil-doers. XXVIII : 77.

And spend of what WE have provided you with, before death come to one of you and he say, Lord, wilt Thou not respite me to a near term, then will I give alms, and be of the righteous ?

But Allah will not respite a soul, when its term shall come, and Allah is informed of what ye do.

LXIII : 10, 11.

Let him who has plenty spend of his plenty, and whoso has a scanty provision, let him spend of what Allah has given him. Allah tasks not a soul but what He has given him. Presently will Allah make after difficulty ease. LXV : 7.

He who gives of his wealth to purify himself ;

And who offers not favours to any one for a reward.

But only as seeking the Face of his Lord the

Most High.

And in the end he shall be well pleased.

LXXXXII . 18 to 21.

Traditions.

The Holy Prophet Mohammed peace and blessings of Allah be on him says :—

The best of alms is that which the right hand giveth, and the left hand knoweth not of.

Charity that is concealed appeaseth the wrath of Allah.

He who helpeth his fellow-creature in the hour of need, and he who helpeth the oppressed, him will Allah help in the Day of Travail.

A man's giving in alms one piece of silver in lifetime is better for him than giving one hundred when about to die.

Charity is a duty unto every Muslim. He who hath not the means thereto, let him do a good act or abstain from an evil one. That is his charity.

Every good act, in which is approaching to the Court of Allah is charity.

It is indispensable for every Muslim to give alms. The companions said, 'But if he hath not any-

thing to give?' He said, 'If he hath nothing, he must do a work with his hand, by which to obtain something, and benefit himself; and give alms with the remainder.' They said, 'If he is not able to do that work to benefit himself and give alms to others?' The Rasul said, 'Then assist the needy and oppressed' they said, 'if he is not able to assist the oppressed?' He said, 'Then exhort people to do good' And if he does not?' He said, 'Then let him withhold himself from doing harm to people; for verily that is as alms and charity for him.

Doing justice between two people is charity; and assisting a man upon his beast, and lifting his baggage, is charity; and pure words in which he rewards; and answering a questioner with mildness, is charity; and removing that which is an inconvenience to man, such as thorns and stones, is charity.

There is no Muslim who planteth a tree, or soweth field, and man, birds or beasts eat from them, but it is charity for him.

"Verily are there rewards for our doing good to quadrupeds and giving them water to drink?" He said, "There are rewards for benefiting every animal having a moist liver' (*i. e.* every one alive.)

Every good act is charity and verily it is the number of good acts to meet with your brother with an open countenance, and to pour water from your

own bag into his vessel.

Your smiling in your brother's face is charity; and your exhorting mankind to virtuous deeds is charity; and your prohibiting the forbidden, is charity; and your shewing men the road, in the land in which they lose it, is charity for you; and your assisting the blind, is charity for you.

Whoever bringeth the dead land to life; that is, cultivateth waste land, for him is reward therein.

Whoso desireth that Allah should redeem him from the sorrows and travail of last day, must delay in calling poor debtors, or forgive the debt in part or whole.

Usury.

Those who devour usury shall not arise but as he arises whom the devil has paralysed with a touch. That is for that they say, selling is only like usury; but Allah has allowed selling and disallowed usury; then he to whom has come an admonition from his Lord, and abstains, then his is what is past, and his affair is with Allah; but whoso returns to it, these are the fellows of the Fire, they shall be therein for ever.

Allah shall blot out usury, and increase almsgiving.

O ye who believe, fear Allah, and remit what remains of usury, if ye are believers.

But if ye do it not, then hearken to war from Allah and His apostle; and if ye repent, then ye shall have the principal of your money. Wrong not, nor be ye wronged. II : 276 to 279.

And what ye give in usury, that it may increase with the wealth of men, shall not increase with Allah. XXX : 38,

Traditions.

The Holy Prophet Mahommed peace and blessings of Allah be on him says;—

The taker of usury and giver of which, and writer of it and the witness to it, are equal in crime.

Orphans.

And they ask thee concerning orphans; say thou, to better their conditions is best.

And if ye interfere with them, they are your brethern and Allah knows the evil-doer from the well-doer; and if Allah please, He will surely distress you. Verily, Allah is Mighty Wise. II : 218, 219.

And give to the orphans their wealth, and give

not in exchange bad for good and devour not their wealth to your wealth ; Verily it is a great sin.

IV : 2.

And give not to ignorants your wealth which Allah has made you to stand by, but provide them therewith, and clothe them, and speak to them a fair speech.

And prove the orphans until they reach the age of marriage, and if ye perceive in them soundness, then deliver to them their wealth, but devour it not extravagantly and hastily.

For that they are growing up. And he who is rich let him abstain, but he who is poor shall eat in fairness.

And when ye deliver to them their wealth, then take witnesses over them, and enough is Allah at taking account. IV : 4, to 7.

And let those fear who if they leave behind them a weakly offspring, would fear for them. So let them fear Allah, and speak a straight-forward speech.

Verily, those who devour the wealth of orphans wrongfully only devour into their bellies fire and shall broil in the Blaze IV : 10, 11.

And draw not near to the wealth of the orphan unless with the best intentions, until he attain his age. And perform his engagements, verily the engagements shall be inquired into. XVII : 36.

Traditions.

The Holy Prophet Mahommed peace and blessings of Allah be on him says:—

I and the guardian of orphans (whether the orphan be of his near or distant relations, or of strangers) will be in one place in the next world; like my two fingers, nearly touching each other.

The best Muslim house is that in which is an orphan, who is benefited and the worst Muslim house is that in which is an orphan ill-treated.

Lawful and Unlawful Things.

They ask thee concerning wine and games; say thou, in both is great sin and also profit to men, but their sin is greater than the profit of the same.
II : 216.

Forbidden to you is what is dead of itself, and blood and the flesh of swine, and what is consecrated to other than Allah and the strangled, and the knocked down, and what falls down and the gored, and what the wild beasts have eaten except what ye kill yourselves, and is sacrificed on the blocks of stone, and to make division by arrows that is wickedness. Today shall those who disbelieve in your religion despair; and fear them not, but fear ME. V : 4.

Today are made lawful to you the good things, and the food of those who have been given the Book is lawful to you as your food is lawful to them.

V : 7.

O ye who believe, wine and games of chance, and the blocks of stone and divination by arrows, are only an abomination of the work of the devil : so avoid them, that ye may prosper.

The devil only desires to place enmity and hatred between you by wine and games of chance, and to keep you from the remembrance of Allah and from prayer. Will ye not then desist ? V : 92, 93.

And eat not of what the name of Allah has not been mentioned over; and verily, it is wickedness.

VI : 121.

So eat of what Allah has provided you with, lawful and good, and be thankful for the gifts of Allah, if it be Him ye serve.

Forbidden to you is only the dead and the blood and the flesh of swine and what is offered to any beside Allah ; but whoso is in distress, not revolting nor transgressing, verily Allah is Forgiving, Compassionate.

And say not to what your tongues utter as a lie, this is lawful, and this is unlawful ; that ye may invent against Allah a lie. Verily those who invent against Allah a lie shall not prosper.

XVI : 115, to 117.

Eat of the good things which WE have provided you, but without excess, for then shall light upon you My wrath, and he upon whom lights My wrath, surely he falls. XX : 80.

Traditions.

The Holy Prophet Mohammed, peace and blessings of Allah be on him says ;—

Kill not your hearts with excess of eating and drinking.

Never drink wine ; for it is root of all evil.

Abu Moosa said, "O Prophet of Allah, I am in a land where people make a liquor of honey, which they call *bita* and a liquor of barley, which they call *Mizr* The Holy Prophet, peace and blessings of Allah be on him replied "everything which intoxicates is unlawful.

Whoever drinks liquor Allah will not accept his prayer.

A drinker of liquor will not enter Paradise.

Verily ye are ordered the divine commandments then forsake them not ; ye are forbidden the unlawful, then do not fall therein ; there are fixed boundries, then pass not beyond them ; and there is

silence on somethings without their being forgotten, then do not debate about them.

That which is lawful is clear, and that which is unlawful likewise, but there are certain doubtful things between the two from which it is well to abstain.

Women.

And one of His signs it is that He has created wives for you of your own species that ye may find comfort in them, and hath put love and tenderness between you. Herein truly are signs for those who reflect.

Of women who seem good to you marry two, or three or four, and if ye fear that ye shall not be equitable, then one only. IV : 3.

And pay the women their dowries with free heart, but if they remit voluntarily unto you anything out of it, enjoy it with pleasure and benefit. IV ; 3.

Men ought to have a part of what their parents and kindred leave and women a part of what their parents and kindred leave ; let them have a stated portion. IV : 7.

O believers ! It is not lawful for you to be heirs of your wives against their consent. IV : 19.

Your wives are garments for you and you are garments for them. II: 18:

And they ask thee about menstruation; say thou, it is a pollution, so keep apart from women in menstruation, and approach them not until they are cleansed; and when they are cleansed go into them by where Allah has commanded you; verily Allah loves those who turn and He loves the pure. II : 222.

And if a wife fear from her husband ill-usage or aversion it is no crime in them both that they should be reconciled between themselves with a reconciliation; for reconcilation is best. And souls are prone to avarice but if ye be good and fear to do wrong, then verily Allah of what ye do is informed. IV : 27.

The hypocritical men and the hypocritical women are the one of them from the other; they bid what is evil, and forbid what is just, and shut their hands, they forget Allah, and He forgets them. Verily hypocrites, they are the wicked doers.

Allah has promised to the hypocritical men and the hypocritical women and the infidels the Fire of Hell,—for ever therein; it is enough for them, and Allah has cursed them, and for them is a lasting torment. IX : 68, 69.

Verily, those who asperse chaste women—careless believing—are cursed in this world and the

Hereafter ; and for them is a great torment.
XXIV : 23.

And say to the believing women that they restrain their eyes, and preserve their modesty and display not their ornaments, except what appears thereof, and let them throw their kerchiefs over their bosoms and not display their ornaments, unless to their husbands, or their fathers, or the fathers of their husbands, or their sons, or the sons of their husbands, or their brothers, or their brothers' sons, or their sisters' sons, or their women, of what their right hands have possessed, or the male attendants who are incapable or to children who do not note the nakedness of women. And let them not beat with their feet that their hidden ornaments may be known. And turn to Allah altogether, ye who believe, that ye may be happy. XXIV : 31.

And the women who are past child—bearing who do not hope to marry, there is no crime against them if they lay aside their garments, not showing their ornaments ; but that they abstain is better for them ; and Allah is the Hearing, the Knowing.
XXIV ; 59.

And it is not for a believing man or a believing woman, when Allah and His apostle have decided, an affair, to have the choice in their affair, and whoso rebels against Allah and His apostle, he has erred with a manifest error. XXXIII : 36.

O thou Prophet, speak to thy wives and to thy daughters, and to the women of the faithful, that they draw their wrappers over them. That is nearer for them to be known, and they will not be affronted. And Allah is Forgiving Compassionate.

Traditions.

The Holy Prophet Mahommed peace and blessings of Allah be on him says :—

If a daughter is born to a man and he brings her up well he shall be saved from the Fire.

Women are the twin-halves of men.

There is no celibacy in Islam.

The best marriage is that upon which is the least trouble and expense is bestowed.

The worst of feasts are marriage feasts, to which the rich are invited and the poor are left out, and he who abondons the acceptation of an invitation then verily disobeys Allah and His Prophet.

Matrimonial alliances increase friendship more than anything else.

All young men who have arrived at the age of puberty should marry, for marriage prevents sins. He who cannot marry should fast.

Some people marry beauty, others rank and others wealth, but you should marry a good and pious woman.

When any of you wishes to demand a woman in marriage if he can arrange it, let him see her first.

A widow shall not be married until she be consulted; nor shall a virgin be married until her consent be asked, whose consent is by her silence.

When a man has married, he has completed one half of his religion, it is then advisable for him to complete the other moiety God—fearingly.

If a person has two wives and he inclines to one of them (in making his gifts and in the discharge of his duties) he will come on the judgment day with his one side bent (*i. e*, paralysed).

A Muslim must not be harsh in treatment of his wife; and if he be displeased with one bad quality in her, then let him be pleased with another which is good.

Do not follow up one look with another i. e. do not repeat a sudden glance which you have on the wife of another.

Fear Allah in regard to the treatment of your wives for verily they are your helpers you have taken them on the security of Allah, and made them lawful by the words of Allah.

There is no woman who removes something to replace it in a proper place with a view to decorate her husband's house but that Allah sets down a virtue for her and removes a vice nor there is a man who walks with his wife hand in hand, but that Allah sets down a virtue for him ; and if he puts his arm round her neck in love, his virtue will be increased tenfold.

All of you are so many sovereigns, and all of you will be required to render account in respect of whatever persons or things you have under your charge. So the chief who is a sovereign over his subject shall be questioned about the treatment he accorded to men placed under his control ; the head of the family is the sovereign of the house, and he shall be questioned with respect to the members of the house ; and woman is sovereign in the house of her husband, and rules her children and she shall be questioned about these, and the slave is sovereign over his master's belongings, and he shall be questioned about these.

Verily the best of women are those who are content with little.

A virtuous wife is a man's best treasure.

Every women who asketh to be divorced from her husband without cause, the fragrance of the Paradise is forbidden her.

The thing which is lawful, but disliked by Allah

is divorce.

The wives that disobey their husbands and asked to be separated from them are hypocrites.

Paradise lies at the feet of your mothers.

Women equal to men in Spitiual Development.

The faithful, men and women, are friends the one of them to the other ; they bid what is just, and forbid what is evil, and are steadfast in prayer, and give alms, and obey Allah and His apostle. These, Allah will have mercy on them ; verily Allah is Mighty, Wise. IX: 72.

Verily, the Muslims, men and women and the faithful, men and women, and the devout, men and women, and the truthful, men and women, and the patient, men and women, and the humble, men and women, and the charitable, men and women, and the fasting, men and women, and those who preserve their modesty, of men and women and those who remember Allah much, of men and women, Allah has prepared for them pardon and great reward.
XXXIII : 35.

And those who injure the faithful men and the faithful women not for what they have earned, shall bear calumny and a manifest sin. XXXIII : 58.

On the Day thou shalt see the faithful men and the faithful women, their light running before them and on their right hands. Glad tidings for you today.

LVII : 12.

Traditions.

Ye have rights over your wives as they have rights over you. Treat your women well.

Oh ! Do not you know that woman deserves greater reward than man, for verily Allah the Almighty exalts the position of a man in heaven because his wife was pleased with him and prayed for him.

When a woman performeth the five times of prayer, and fasteth the month of Ramazan, and is chaste, and is not disobedient to her husband, then tell her to enter Paradise by whichever door she liketh.

Every one has to undergo hardships and trials in this life.

And We will surely prove you with, of fear and hunger and loss of wealth and souls and fruits ; but give glad tidings to the patient.

Who, when there falls on them a calamity, say, verily we are of Allah, and verily, to Him we shall return.

These,—on them are blessings from their Lord, and these, they are the guided.

II : 150, 151, 152.

Do ye reckon ye should enter the Garden while there has not come to you the like of those who have passed away before you; there touched them voilence and trouble, and they were made to quake until the Apostle and those who believed with him, said when is the help of Allah; Is not the help of Allah near?
II : 210.

If a sore touch you, already has a sore like it touched the people. And these days WE alternate among men, that Allah may mark those who believe, and may take from you martyrs; but Allah loves not the wrong doers.

Did ye reckon that ye should enter the Garden ere yet Allah has marked those who strove among you and marked those who persevered.
III : 134, 136.

Allah is not to leave the faithful in what ye are in, until He marks the bad from good. III : 173.

Ye shall surely be proved in your wealth and in yourselves and ye shall surely hear from those who have been given the Book before you and from those who join others with Allah much hurt, and if ye be patient and be pious verily, that is of the high resolve of affairs III : 183.

For every one of you have WE made a rule and an open way : and if Allah pleased, He would surely have made you one people,—but that He might try

you in what He has given you. Strive then to excel each other in good works : to Allah is your return altogether, then will He inform you of that concerning which ye disagree. V : 53.

O ye who believe, Allah will surely try you with something of the game that your hands and your lances take, that Allah may mark who fears Him in secret ; and whoso transgresses after that, then for him is a painful torment. V : 95.

And He it is who has made you vicegerents in the earth and has raised some of you above others in degrees, that He might prove you in what He has given you. V : 165.

Verily WE have made what is on the earth an ornament thereof, that WE might make trial of them, which of them is the best in actions. XVIII. 6.

And WE will prove you with evil and with good as trial ; and to Us ye shall return XXI : 36.

There were the faithful tried, and made to quake with a severe quaking. XXXIII : 11.

No calamity falleth in the earth or in your own persons, but was (written) in the Book before WE created it, verily that is to Allah easy.

That ye be not distressed over what (good things) escape you, and rejoice not for what comes to you ; and Allah loves not any arrogant boaster.
LVII : 22, 23.

And if Allah pleased He could take vengeance upon them : but it is that He may try the one of you by the other ; and those who are killed in the way of Allah, He will never make their works go wrong.

And WE will surely prove you until WE mark those who strive among you and those who persevere, and WE will try your reports.

Your wealth and your children are only a trial, but Allah with Him is a great reward.

So fear Allah as much as ye can, and hearken and obey, and spend ; it is better for yourselves ; and whoso is saved from the covetousness of his soul, then these, they are the happy. LXIV : 15, 16.

(Allah is He) Who created death and life to prove you which of you is best in actions.

LXVII : 2.

Traditions.

The Holy Prophet Mahommed peace and blessings of Allah be on him says :—

Verily those who are patient in adversity and forgive wrongs, are the doers of excellence."

Happy is the believer, for if good befalleth him, he praiseth and thanketh Allah ; and, if misfortune, praiseth Allah and beareth it patiently, therefore a believer is rewarded in every affair, even for his

putting a mouthful of victuals into the mouth of his wife.

When you see a person who has been gifted with more than you in money and beauty, then look to those who have been given less.

Verily the greatness of rewards is as the greatness of misfortune ; that is, whoever is most unfortunate and a calamitous the greater and more perfect his reward. And verily, when Allah loveth a people, he entangleth it in misfortune; therefore he who is resigned to the pleasure of Allah in misfortune, for him is Allah's pleasure.

A true believer is thankful to Allah in prosperity and resigned to His will in adversity.

Nobody displays a greater endurance of the offensive language which he hears than Allah who hears men attributing to Him a son and Who yet grants them health and sustains them.

Life of this World.

Made fairseeming to those who disbelieve is the life of this world and they laugh at those who believe, but those who are pious shall be above them on the Day of Resurrection ; and Allah provides whom He pleases without count. II, 208.

Made fair seeming to men is the love of pleasure

from women and children, and the treasures treasured of gold and silver, and horses of mark, and cattle, and tilth ; that is the provision of the life of this world, but Allah with Him is the best resort.

III, 12.

And the life of this world is only a play and a sport, but surely the abode of the Hereafter is better for those who are pious. Will ye not then have sense?

VI, 32.

And leave those who take their religion for a play and a sport, and whom the life of this world has deceived and remind them thereby that a soul shall be given up for what it has earned : there is not for it beside Allah a patron or intercessor ; and if it could atone with the fullest atonement, it would not be accepted of it. VI : 69.

And the abode of the Hereafter is better for those who fear Allah, will ye then have no sense?

VII : 167.

Verily, those who hope not to meet Us and are pleased with the life of this world and rest on it, and those who of OUR signs are unmindful.

These, their abode is the Fire, for what they have earned. X : 7, 8.

Whoso desires the life of this world and its ornament, WE will pay them their works therein, and therein shall they not be cheated.

These are they for whom is nothing in the Hereafter except the Fire, and void is what they made therein, and vain what they did XI : 18, 19.

And they rejoice in the life of this world, but the life of this world is nothing in respect of the Hereafter except as a provision XIII : 26.

And think not that Allah is unmindful of what the wrong-doers do : He only respites them to the Day when all eyes shall stare. XIV : 43.

Whoso desires the transitory WE will hasten on for him therein what WE please,—for whom WE please. Then WE will make for him Hell to broil in despised, rejected.

And whoso desires the Hereafter, and strives for it and is faithful, these, their striving shall be gratefully accepted.

To all will WE extend--to these and those--of the gifts of thy Lord, and the gifts of thy Lord are not limited.

Look how WE have graced some of them above the others and surely the Hereafter is greater in degrees and the greater in grace. XVII : 19 to 22.

Wealth and children are the ornament of the life of this world, but enduring good works are better with the Lord as to reward, and better as to hope. XVIII : 44.

Do they reckon that what WE extend to them of wealth and sons.

WE hasten to them as good things ; nay, but they dot not understand. XXIII : 57, 58.

And what ye are given of things, is a provision of the life of this world and its adornment and what is with Allah is better and more enduring, will ye then have no sense ? XXVIII : 60.

And the life of this world is no other than a sport and a play, and verily, the Abode of the Hereafter that is life indeed, did they but know.

XXIX : 64.

And neither your wealth nor your children is what will bring you to nearer approach to Us except him who believes and does good ; these, for them is a double reward for what they have done, and they shall be in pavilions secure. XXXIV, 36.

O people, the life of this world is only a passing joy but verily the life to-come is the Mansion everlasting. XL, 42.

Whoso desires the harvest of the Hereafter, We will give increase to him in his harvest ; and whoso desires the harvest of this world, We will give him thereof and there is not for him in the hereafter any portion. XLII : 19.

And whatever thing ye are given, is a provision

of the life of this world ; but what is with God is better and more enduring for those who believe and upon their Lord rely. XLII : 34.

The life of this world is only a play and a sport. XLVII : 38.

Know that the life of this world is a sport and a play, and an adornment, and a thing to boast of among you, and the multiplying of wealth and children is like a rain growth : its vegetation please the husbandmen, then they wither away and thou mayest see them all yellow, then they become stubble; and in the Hereafter is severe torment. LVII : 19.

But the life of this world is no other than a deceitful provision. LVII : 20.

Ay ! but ye love the transitory !

And ye neglect the Hereafter. LXXV 20, 21.

Verily, these love the transitory and leave behind them a Heavy Day. LXXVI : 27.

On that Day shall man remember what he has striven after.

And Hell shall be in full view of all who be looking on ; then whoso has transgressed.

And has chosen the life of the world.

Verily, Hell, that is his abode.

And whoso has feared the appearing before his

Lord, and has kept his soul from lust.

Verily the Garden, that is his abode !

LXXIX : 35, to 40.

But ye prefer the life of this world.

Though the Hereafter is better and more enduring.

LXXXVII : 15, 16.

Traditions.

The Holy Prophet Mohammed, peace and blessings of Allah be on him says :—

The Love of the world is the root of all evils.

Allah offered to change all the pebble-stones round the city of Mecca into pure gold for me, but I answered O Lord all I ask is to be hungry one and satisfied the next. The day I am hungry I will implore Thee and the day I am satisfied I will thank Thee. What have I to do with the worldly wealth ? am like the traveller who lieth down in the shade of a tree; the sun as it turns beats down upon him and goes away from that tree never to return. O Allah ! Let me die poor and resuscitate me in the ranks of the poor.

This world is a prison for the faithful, but a Paradise for unbelievers.

Cursed is this world and cursed is all that is in

this world, except the remembrance of Allah and t which aideth it.

Hell is veiled in delights, and Heaven in hardships and miseries.

Riches are not from abundance of worldly goods, but from a contented mind.

A man asked teach me a work, such that when I perform it Allah and men love me. "The Holy Prophet peace and blessings of Allah be on him replied : Desire not the world and Allah will love you ; and desire not what men have, and they will love you."

The Holy Prophet peace and blessings of Allah be on him slept upon a mat, and got up very marked on the body by it : and I said." O Messenger of Allah ! If thou hadst ordered me, I would have spread a soft bed for thee." He said, "What business have I with the world ? My condition with the world is that of a man on horseback, who standeth under the shade of a tree, then leaveth it "

Can any one walk over water without wetting his feet ? The companions said, 'No '; The Holy Prophet peace and blessings of Allah be on him said, "Such is the condition of those of the world ; they are not safe from sin."

Whoever desireth the world and its riches, in a lawful manner, in order to withhold himself from begging, and for a livelihood for his family, and for

being kind to his neighbour will come to Allah with his face bright as the full moon on the fourteenth night and whoever asks the riches of the world, in a lawful manner intending to amass for ostentation will come before Allah when He is angry.

The world is as a prison and as a famine to Muslims; and when they leave it you may say they leave famine and a prison.

Be in the world like a traveller, or like a passer on, and reckon yourself as of the dead.

Beware ! The Almighty Allah warns not to follow diverse religious paths except the only right one.

Verily for you is in the Apostle of Allah an excellent example to follow. XXX: 21.

This is my path and it is the right one; therefore follow me and do not follow any other path, otherwise it shall certainly separate you from His path. This is what He enjoins you that ye may become pious. VI : 154.

Say If ye love Allah then follow me : Allah will love you, and forgive your sins, for Allah is Forgiving Merciful. III : 29.

But if thou follow most of those who are in the earth they will lead thee aside from the path of Allah : they only follow an opinion and do only

conjecture. VI. 116.

"And certainly WE have created for Hell many of the jinn and men; they have hearts they discern not therewith; and they have eyes, they see not therewith; and they have ears, they hear not therewith, these are like the brutes; yea, they go more astray: these they are the heedless. VII; 177.

Dost thou reckon that most of them do hear or have sense; they are only as brutes; nay, they err more from the way. XXV: 46.

And already *Iblis* verified against them his opinion, and they followed him except a party of the faithful. XXX: 19.

Traditions.

The Holy Prophet Mahommed peace and blessings of Allah be on him says:—

Verily the children of Israel were separated into seventy-two tribes and mine will be divided into seventy-three; every one of them will perish except one class. The hearers asked "Which is that one!" He said, "The religion which is professed by me and my companions."

Repentance and Forgiveness.

Upon Allah only devolves the acceptance of those who have done evil in ignorance and then turn-

ed speedily ; these will Allah turn to ; and Allah is Knowing, Wise.

But there is no accepting the repentance of those who do evil until when death presents itself to one of them, he says, Verily I repent now; nor of those who die while they are disbelievers; these, WE have prepared for them a painful torment.

IV: 21, 22.

Allah desires to make plain to you, and to guide you into the ways of those who were before you, and to turn to you in mercy ; for Allah is Knowing, Wise.

And Allah desires to turn towards you but those who follow lusts, desire that ye should swerve with great swerving Allah desires to make it light to you, for man was created weak. IV : 31, 32.

And whoso does evil, or wrongs himself, and then asks pardon of Allah will find Allah Forgiving, Merciful. IV, 110.

And whoso turns after his wrongs, and does right ; then verily, Allah will turn to him ; verily, Allah is Forgiving, Merciful. V, 43.

Your Lord has prescribed to Himself mercy that whoso of you does evil in ignorance, then turns after that and does the right for that He is Forgiving, Merciful. VI : 54.

And those who do evil, then turn after that and believe; verily, thy Lord after that will be certainly Forgiving Merciful. VII, 151.

And when Our signs are read to them, they say, Now have we heard; if we pleased we could certainly speak like this, this is nothing but tales of the Ancients.

And when they said "O Allah, if this be the truth from Thee, then rain down upon us stones from Heaven, or lay on us some grievous chastisement."

But Allah chose not to chastise them while thou wast with them, *nor would Allah chastise them while they asked pardon.* VIII : 31, 32, 33.

It is not for the Prophet and those who believe to ask forgiveness for those who join others with Allah although they be of kin, after that it is made plain to them that they are the fellows of the Fierce Fire. IX : 114.

And that ye ask pardon of your Lord, and be turned to Him. He will give you a good provision until a fixed term, and will give to every one who has merit, of His grace, and if ye turn away, verily I fear for you the torment of the Great Day. XI : 3.

Then verily thy Lord, to those who have done evil in ignorance, then repent after that, and amend verily thy Lord after that will be surely Forgiving

Merciful. XVI : 120.

And verily I am forgiving to him, who believes, and does good, and is guided. XX : 81.

And turn to Allah altogether, ye who believe, that ye may be happy. XXIV : 31.

And whoso repents and does good, verily he repents to Allah repentant. XXV : 71.

Say (O Muhammed !) O my servants who have transgressed against yourselves, despair not of the mercy of Allah ; verily Allah forgives all sins; verily, He—He is the Forgiving, the Merciful.

And be ye turned to your Lord, and accept Islam before Him, ere there come to you the torment, then shall ye not be helped. XXXIX : 54, 55.

Allah chooses for Himself whom He pleases, and guides to Himself who turns repentant. XLII : 12.

And He is who accepts repentance from His servants, and pardons the evil-doings, and He knows what ye do. XL : II 24.

Traditions,

The Holy Prophet Muhammed, peace and bless-

ings of Allah be on him says :—

I would not value having the whole wealth of the world in the place of this revelation, Say : (O Muhammed). O my servants who have oppressed your own souls, despair not of the mercy of Allah. 'a man asked, 'What is the condition of him who hath associated others with Allah' ? He remained silent ; after that he said, 'Know that him also Allah forgiveth : but on repentance.'

He who asks pardon continually Allah releases him from every constraint.

Joy be to him who has asked much pardon in the day and night.

O Lord secure us and our children against evil thoughts and evil promptings and evil companions.

That person is most esteemed in the sight of Allah who pardons, when in his power, him who shall have injured him.

Do not say that if people do good to us we will do good to them and if people oppress us we will oppress them ; but determine that even if you do not receive good from people you will do good to them, and if they oppress you, you will not oppress them.

A sincere repenter of faults is like him who hath committed none.

Death.

ry soul shall taste of death, and ye shall only be paid your reward on the Day of Resurrection.
III : 182.

And it is not for a soul to die unless by the permission of Allah, written down for a term.
III : 139.

Wherever ye be, death will find you out although ye be in lofty towers. IV : 80.

And He is supreme over His servants, and sends over you guardians, until when death comes to one of you OUR messengers take him away ; and they neglect not. VI : 61.

But couldst thou see when the wrong-doers shall be in the agony of death and the angels shall stretch forth their hands, Give up your souls; to-day shall ye be rewarded with the torment of disgrace for that ye did say against Allah beside the truth, and ye were too proud for His signs. VI : 93.

And for every people is a term, and when their term comes they have no respite for an hour, nor are they anticipated. VII : 33.

But when death comes to one of them, he says. Lord bring me round.

That I may do good in what I have left ; Ay!

these are mere words which he shall speak.

And behind them is a barrier until the Day they shall be raised again. XXIII : 101, 102, 103.

Every soul shall taste death, then to Us shall ye be returned. XXIX : 57.

And no soul knows what it shall earn on the morrow, and no soul knows in what land it shall die. XXXI : 34.

Say thou, The angel of death who is given charge of you shall take you away ; then to your Lord shall ye be returned. XXXII : 11.

Verily, thou shalt die, and verily, they shall die. XXXIX : 31.

Allah takes to Himself the souls at the time of their death, and those who die not, in their sleep, and holds back those on whom He has decreed death, and sends others for an appointed term. Verily, in that are surely signs for a people who reflect. XXXIX : 43.

And the agony of death shall come in truth that is what thou wouldst avoid ! L : 19.

Say thou, verily, the death from which ye fly will meet you, then shall ye be brought back to the Knower of the unseen, and the manifest, and He will tell you of what ye have done. LXII ; 8.

Traditions.

The Holy Prophet Mahommed, peace and blessings of Allah be on him says:—

O Lord! preserve my grave from becoming an idol.

The grave is the first stage of the journey into eternity.

Death is a bridge that uniteth friend with friend.

The faithful do not die; perhaps they become transplanted from this perishable world to the world of eternal existences.

The tomb may be a garden of Paradise or a pit of Hell. (The word tomb does not mean the grave dug into the earth in which the body is placed but it signifies the place where the soul dwells after death.)

Not one of you must die but with resignation to the will of Allah, and with hope for His beneficence and pardon.

Wish not for death, any one of you; neither the doer of good works for peradventure he may increase them by an increase of life; nor the offender, for perhaps he may obtain the forgiveness of Allah by repentance. Wish not, nor supplicate for death before its time cometh; for verily when you die, hope is out and the ambition for reward; and verily, the increase

of a Muslim's life increaseth his good works.

Not one of you must wish for death, from any worldly affliction; but if there certainly is any one wishing for death he must say, "O Lord, keep me alive, so long as life may be good for me, and cause me to die when it is better for me to do so."

Death is a favour to a Muslim. Remember and speak well of your death, and refrain from speaking ill of them.

He is not of the people of our way who slappeth his cheeks and teareth his collar, and mourneth like the mournings of ignorance.

There is no reward but Paradise for a Muslim who suffereth with patience when the soul of his affectionate friend is taken.

A Muslim who has lost three young children and has been patient will go to Heaven. Hearing this a man asked the Holy Prophet peace and blessings of Allah be on him "Would he, even who had lost two children go to Heaven?" He replied "Yes he will also go to Heaven, if he endured the loss patiently and makes no complaint."

Should the bier of any one pass by you, whether Jew Christian or Muslim rise to your feet.

There are two things disliked by the sons of Adam, one of them death, whereas it is better for

Muslims than sinning; the second is scarcity of money; whereas its account will be small in futurity.

Torment not yourselves, lest Allah should punish you.

Whoever kills himself by causing himself to fall from a mountain will be constantly falling into a pit in the Fire of Hell, and whoever kills himself by drinking poison will have that poison in his hands of which he will be perpetually partaking for ever and ever, and whoever kills himself with an iron tool will be ever plunging that weapon into his belly in the fire of Hell.

Whoever kills himself by any means in this world will be punished by the same means in the next world.

Every dead is shown his final resort. If he is to be thrown in Hell, he is shown the Hell, and if he is to enter the Paradise he is shown the Paradise, and is informed of it that it shall be his abode at the Resurrection.

There will come a time over Hell when there will remain none in it, and the easterly breeze will shake its gates.

Divine Help.

And seek help with patience and prayer; and verily it is a hard thing, unless to the humble.

II : 42.

O ye who believe, seek help with patience and prayer; verily Allah is with the patient. II : 148.

If Allah help you, then is there none to overcome you; but if He abandon you, who is it that will help you after Him? And upon Allah then let the faithful rely. III : 154.

And if Allah touch thee with hurt, then is there none to remove it except He, and if He desire for thee good, then is there no one to keep back His grace. X : 107.

And he who relies upon Allah He is sufficient for him; Verily Allah will attain his purpose. LXV : 36.

Traditions.

The Holy Prophet Mahommed, peace and blessings of Allah be on him says :—

Every human-being hath two inclinations—one prompting him to good and impelling him thereto, and the other prompting him to evil and thereto impelling him; but Divine assistance is nigh, and he who asketh the help of Allah in contending with the evil promptings of his own heart obtaineth it.

The Muslim Law of Inheritance.

Men ought to have a part of what their parents and kindred leave, and woman a part of what their parents and kindred leave, whether it be little or much let them have a stated portion. IV : 8.

With regard to your children Allah commands you to give the male the portion of two females, and if there be females more than two, then they shall have two thirds of that which their father has left. but if she be only daughter, she shall have the half ; and the father and mother of the deceased shall each of them have a sixth part of what he has left if he have a child ; but if he have no child and his parents be his heir, then his mother shall have the third : and if he have brothers, then his mother shall have the sixth, after paying the bequests he shall have bequeathed, and his debts. As to your fathers and your children, you know not which of them is the most advantageous to you. This is the ordiance of Allah, Verily Allah is Knowing, and Wise. IV : 12.

Half of what your wives leave shall be yours, if they have no issue ; but if they have issue, then a fourth of what they leave shall be yours, after paying the bequests they shall have bequeathed and debts. IV : 13.

And your wives shall have a fourth part of ye leave, if you have no issue ; but if you have issue,

then they shall have an eight part of what you leave, after paying the bequests you shall have bequeathed and debts. IV : 14.

And if the man's or the woman's property be inherited by one who is neither parent nor child, and he have a brother or sister, then for each of these two is a sixth ; but if they are more than that, then shall they be sharers in a third, after payments of the bequests he shall have bequeathed, and debts, without loss to any one. This is the ordiance of Allah and Allah is Knowing Gracious. IV : 15.

Miscellaneous.

And when ye are greeted, with a greeting greet ye with a better than it or return the same ; verily Allah takes count of all things. IV : 88.

O ye who believe, obey Allah and obey the Apostle, and those in authority amongst you; and if ye quarrel about anything, refer it to Allah and the Apostle, if ye believe in Allah and the Day of the Hereafter ; that were the best and excellent interpretation. IV : 62.

O ye who believe, do ye stand to equity in bearing witness before Allah, although it be against yourselves, or parents and kindred, be it rich or poor ; for Allah is nearer than them both. So follow

not lusts, so that ye swerve. And if ye wrest or turn aside, verily Allah is informed of what ye do.

IV : 134.

Allah, will not catch you up for a mistaken word in your oaths, but He will catch you up for what ye take solemn oaths about. And the expiation thereof is to feed ten poor men with the moderate food ye feed your families with, or to clothe them, or to free a neck. But he who finds not the wherewithal, then a fast of three days. That is the expiation of your oaths when ye swear. And keep your oaths, thus Allah makes plain to you His signs that ye may give thanks. V : 91.

That is for that Allah would not change a favor with which He had favored a people unless they change what is in themselves, and for that Allah hears, knows. VIII : 55.

It is not for the polytheists (Mushriks) to repair to the Mosques of Allah while they are witnessed against themselves of infidelity. These! their works are vain, and in the Fire shall they be for ever.

He shall only repair to the Mosques of Allah who beleves in Allah and the Day of the Hereafter, and is steadfast in prayer, and gives alms, and fear Allah alone; it may be that these will be of the guided. IX : 17, 18.

And fulfil covenant of Allah, when ye have covenanted; and break not the oaths after their ratification, for now ye have made Allah surety for you, Verily Allah knows what ye do. XVI: 93.

And thy Lord has ordained that ye serve none but Him, and be good to parents, whether one or both of them attain to old age with thee; and say not to them, *Uff*; neither reproach them, but speak to them generous words.

And droop the wing of humility to them, out of compassion, and say, Lord, have mercy on them both even as they nursed me when I was little.
XVII: 24, 25.

Verily the wasteful are brothers of the devils, and the devil is to his Lord ungrateful. XVII: 29.

And walk not on the earth proudly; surely thou canst not cleave the earth, nor reach to the mountains in height, all that is evil to thy Lord, an abomination! XVII: 39, 40.

And never say, thou of a thing, verily I will do that tomorrow, except that Allah please.
XVIII: 23.

And let not those who are blessed among you and have means swear that they will not give to those of kin and the poor and those who have fled in the way of Allah but let them pardon and pass over. Do

not ye like that Allah should pardon you? And Allah is Forgiving Merciful. XXIV : 22.

Happy are the believers, who in their prayers are humble, and who from vain talk do turn aside, and who in alms giving are active, and who their modesty preserve, unless with their wives or whom their right hands possess for they are unblamable, but whoso desires beyond that, surely these are the transgressors, and who their trusts and convenants tend well, and who keep them strictly to their prayers. These are the heirs, who shall inherit Paradise, and these shall be therein for ever.

XXIII : 1 to 11.

O ye who believe, enter not any houses other than your houses, until ye have asked leave, and saluted the people thereof that is better for you, that ye may remember, and if ye find no one therein, enter not them until leave is given you ; and if it be said to you, Go ye back, do you go back ; it is purer for you and Allah of what ye do does know.

There is no crime against you, that ye enter houses not inhabited, wherein is provision for you ; Allah knows what ye show and what ye hide.

XXIV : 27, 28, 29.

Say to the faithful who believe, that they restrain their eyes, and preserve their modesty ; that is purer for them ; verily Allah is informed of what they do. XXIV : 30.

And the poets the erring follow them.

Dost thou not see how they wander distraught in every valley.

And that they say what they do not ?

XXVI. 223 to 225.

And whoso strives, strives only for him verily, Allah is surely independent of the worlds.

XXIX : 5.

have enjoined on men goodness to his ; and if they strive with thee that thou join with ME what thou hast no knowledge of, then obey not them, to ME is your return and I will tell you what ye have done. XXIX : 7.

Disorder has appeard in the land and in the sea for what men's hands have earned, that it might make them taste something of what they have done, that they might turn back. XXX : 40.

And no soul knows what it shall earn on the morrow, and no soul knows in what land it shall die.

34.

And it is not for a believing man or a believing woman, when Allah and His Apostle have decided an affair, to have the choice in their affair : and whoso rebels against Allah and His Apostle, he has erred with a manifest error.

And who sent from the heaven water by measure, and WE did quicken by it a dead soil! Thus shall ye be brought forth. XLIII : 10.

And WE created not the heavens and the earth and what is between them in sport.

WE only created them in truth, but most of them do not understand. XLIV : 37, 38.

The faithful are but brothers so make peace between your brothers; and fear Allah, that ye may have mercy. XLIX : 10.

O ye who believe, let not one people laugh another people to scorn, it may be that they are better than themselves nor let women laugh other women to scorn it may be that they are better than themselves. Nor defame one another, nor call one another names, an ill name is wickedness after faith: and whoso repents not, these, they are the wrong doers.

O ye who believe, avoid frequent suspicions, verily some suspicions are a sin. and be not inquisitive; nor backbite each other; would one of you like to eat the flesh of his dead brother? Surely ye would abhor it. Then fear Allah; verily Allah is Relenting, Merciful. XLIX : 11, 12.

The faithful are only those who believe in Allah and His Apostle, and then doubt not, but strive with

their wealth and soul in the way Allah;—these, yea they are the true. XLIX : 15.

Woe to those who stint the balance who when they measure against others, take the full.

But when they measure to them, or weigh to them, defraud!

What! do not these think that they shall be raised again. LXXXIII : 1 to 4.

The desire of increase occupies you.

Till ye come to the grave!

Ay! in the end ye shall know.

Again, ay! in the end ye shall know.

CII : 1 to 4.

Traditions.

The Holy Prophet Mohammed, peace and blessings of Allah be on him says:

You will not enter into Paradise until you believe, and you will not complete your faith till you love one another and that is to making a salam to friends and strangers. Shake hands to remove hatred.

He who knoweth his own self, knoweth Allah.

Allah hath not created anything better than reason, or anything more perfect, or more beautiful than reason; the benefits which Allah giveth are on

its account; and understanding is by it are rewards and punishments.

Actions will be judged according to intention.

Verily, a man hath performed prayers, fasts, charity, pilgrimage and all other good works; but he will not be rewarded but by the proportion of his sense.

The best of good acts in Allah's sight is that which is constantly attended to although in a small degree.

There is no monasticism in Islam.

Monopoly is unlawful in Islam.

Verily the best of Allah's servants are just and learned kings; and verily the worst are bad and ignorant kings.

When you speak, speak the truth; perform when you promise; discharge your trust; commit not fornication; be chaste; have no impure desires; withhold your hands from striking, and from taking that which is unlawful and bad. The best of Allah's servants are those who, when seen, remind of Allah; and the worst of Allah's servants are those who carry tales about, to do mischief and separate friends, and seek for the defects of people.

Listen and obey even if a negro with a head covered with abcesses is put in authority over you.

The most excellent Jihad (Religious War) is that for the conquest of self.

If you put your whole trust in Allah as you ought, He most certainly will give you sustenance as He doth the birds; they come out hungry in the morning, but return full to their nests.

It is better to sit alone that in company with the bad and it better to sit with the good than alone. And it is better to speak words to a seeker of knowledge than to remain silent, and silence is better than bad words.

Allah is not merciful to him who is not so to mankind.

There are two benefits, of which the generality of men are losers, and which do not know the value of; one health, the other leisure.

The Garden is nearer you than the thongs of your sandals, and the Fire likewise.

The mouth and the private parts bring people into Hell-fire more.

Whoever visiteth a sick person, an angel calleth from heaven "Be happy in the world, and happy be your walking, and take you a habitation in paradise."

Whoever visiteth a sick person always entereth into and swims in a sea of mercy until he sitteth down; and when he sitteth, he is drowned therein.

When you go to visit the sick, comfort his grief, and say, "You will get well and live long," because this saying will not prevent what is predestined, but it will solace his soul.

Whoever believeth in Allah and the Hereafter must respect his guest; and whoever believeth in Allah and the Hereafter, not incommode his neighbours; and a believer must speak only good words, otherwise remain silent.

A man who worships Allah a great deal but is abusive to his neighbours, Allah cares not about his worship.

A man who worships little and gives but little in alms, but tries to do good to his neighbours is one of the Allah's best creatures.

It is of my ways that a man shall come out with his guest to the door of his house.

Whoever believe in God and the last day should honor his guest, a guest should be specially treated for a day and a night he should be entertained for three days and what is spent after this is charity. It is not lawful for a guest to inconvenience his host by his long stay.

When victuals are placed, no man must stand up till it be taken away; nor must one man leave off eating before the rest; and if he doeth, he must make an apology.

Asma, 'daughter of Yazid, said' Victuals were brought to the Holy Prophet and he put them before some of us women who were present, and said, 'Eat ye.' But notwithstanding we were hungry we said, 'We have no inclination.' He said, 'O woman! do not mix hungry with lies.'

He who wisheth to enter Paradise, at the best door must please his father and mother.

A man is bound to do good to his parents, although they may have injured him.

The duty of a junior to a senior brother is as that of a child to its father.

Keep yourselves far from envy; because it eateth up and taketh away good actions, like fire eateth up and burneth wood.

Whoever suppresseth his anger, when he hath in his power to shew it, Allah will give him a great reward.

May Allah fill the heart of that person who suppresseth his anger with safety and faith.

It is not permissable to a Muslim to cease speaking to his brother for longer than three days" *i. e.*, he must resume speaking to him within three days.

Strong is not he who overthrows is opponent in a wrestling match, but strong is he who controls himself at the time of anger.

"That person will not enter Paradise who hath one atom of pride in his heart." A man present said, "Verily, a man is fond of having good clothes, and good shoes.' The Holy Prophet peace and blessings of Allah be on him said "Allah is beauty and delighteth in the beautiful; and pride is holding man in contempt.'

That person is not a perfect Muslim who eats fully and leaves his neighbours hungry.

Be on your guard against suspicion for suspicion is the greatest falsehood. And do not try to obtain information about others, nor bear malice or hatred against one another nor desert your friends and allies in difficulties and be servants of Allah and brothers to one another and it is not lawful for a muslim to break off his relations with his brothers for more than three days.

"Son, if you are able, keep your heart from morning till night and from night till morning, free from malice towards anyone;" then he said "Oh! my son, this is one of my laws, and he who loveth my laws verily loveth me."

Whenever a man imputes to another a moral or a spiritual fault which does not in fact exist (*i. e.*, when the moral is by way of abuse or defamation) the same fault will manifest itself in the man who has made imputation.

A slanderer and backbiter shall be shut out from Paradise. The best atonement you can make for backbiting is immediately to ask pardon of him whom you have injured and to say "O Lord, pardon me for what I have done and to determine not to do so again."

Merchants of veracity and honesty will be raised up, on the Day of Resurrection with the Prophets, the True, the Martyrs.

The bringers of grain to the city to sell at a cheap rate gain immense advantage by it, and whoso keepeth back grain in order to sell at a high rate is cursed.

Keep far from swearing in selling.

Give the labourer his wage before his perspiration be dry.

If a man fails to pay full wages to a labourer I shall see him on behalf of the latter on the Day of Judgment.

Muslim do not enter into Paradise and do not reach the virtuous until they shall have discharged their debts.

Verily the greatest of faults before Allah after great crimes, is this a servant dying in debt, and not leaving anything to discharge it.

Verily Allah loveth a Muslim who is poor, with a family, and withholdeth himself from the unlawful and begging.

Wealth properly employed is a blessing; a man may lawfully endeavour to increase it by honest means.

'My cherisher hath ordered me nine things; 1. To reverence Him externally and internally; 2 to speak true and with propriety, in prosperity and adversity; 3. moderation in affluence and poverty; 4. to benefit my relations and kindred who do not benefit me; 5. to give alms to him who refuseth me; 6. to forgive him who injureth me 7. that my silence should be attaining knowledge of Allah; 8. that when I speak, I should mention Him; 9. that when I look on Allah's creatures it should be as an example for them: and Allah hath ordered me to direct in what is lawful.

For him that has gone to the relief of the oppressed, Allah has written seventy three pardons.

Muslims are brothers in religion and they must not oppress one another, nor abandon assisting each other, nor hold one another in contempt. The seat of righteousness is the heart; therefore that heart which is righteous, does not hold a Muslim in contempt; and all the things of one Muslim are unlawful to another; his blood, property and reputation.

Whoever looks into a letter of his brother without his permission, looks into fire as it were.

A believer is not stung twice from the same hole.

Every child is born with a disposition towards the natural religion (Islam). It is the parents who make it a Jew, a Christian or a Magian.

It was said to the Holy Prophet, peace and blessings of Allah be on him O Messenger of Allah! "Curse the infidels" He replied I am not sent for this; nor was I sent but as a mercy to the mankind.

Ye followers of Muhammad, I swear by the Lord, if ye did but know of the future state, verily ye would laugh little and cry much.

Slavery.

It is incumbent upon the masters of slaves to find them in victuals and clothes.

Give them to eat what you eat and to wear what you wear.

Train them and better their training. Keep them like brothers.

Extract not such labour from them as may tire them, and if it is unavoidable you should join them in the work.

(These advices were practically followed to their highest sense, so much that Fatima, the Holy Prophet's beloved daughter peace be on her used to grind corn with her hand-maid and Umar the second Khalif peace be on him used to ride his camel in turn with his slave when journeying.)

A companion of the Holy Prophet relates that they were seven brothers and owned a slave. Their youngest brother gave a blow to the slave. When the matter reached the ears of the Holy Prophet (on whom be peace and the blessings of Allah) he directed that the slave should be set at liberty.

Another companion relates "I was once about to beat a slave when I heard a voice behind me, which I could not identify. Then I saw the Holy Prophet (on whom be peace and the blessings of Allah) coming towards me and exclaiming "O Abu Masood, Allah has more power over thee than thou hast over thy slave." The whip thereupon fell from my hand out of fear and I said "O Prophet of Allah, I set this slave free in the name of Allah." The Holy Prophet replied. "It is well, for if thou hadst not set him free, the fire would have scorched thy face."

He who beats his slave without fault or slaps him on the face, his atonment for this is freeing him.

A man who behaves ill to his slave will not enter into Paradise.

No body should call them my slave or my maid but should call them my son or my daughter.

The best charity is asking grace for another, by which a slave be freed from being killed, punished or from bondage.

Religious Knowledge and Wisdom.

He gives wisdom to whom He pleases, and he who is given wisdom is given much good, but none consider except those who have hearts. II : 272.

And they who are given knowledge see that what is sent down to thee from the Lord is the truth, and guides into the way of the Mighty, the Glorious. XXXIV : 6.

Only the learned among His servants fear Allah XXXV : 25.

Shall he who is devout in the hours of the night, adoring and standing, dreading the Hereafter and hoping for the mercy of his Lord—? say, thou, shall they be equal who have knowledge and those who do not have knowledge? Only those consider who have hearts. XXXIX : 12.

Allah shall raise those who believe among you and those who are given knowledge, in rank; and Allah of what ye do is informed. LVIII : 10.

Traditions.

The Holy Prophet Mahommed peace and blessings of Allah be on him says,—

Verily Allah shall raise for my followers at the beginning of every century a Reformer who shall revive the religion for them.

He dieth not who giveth life to learning.

Whoso honoureth the learned, honoureth me.

A word of wisdom is the stray animal of a believer; take hold of it wherever ye come across it.

Seek knowledge from the cradle to the grave.

The acquisition of knowledge is a duty incumbent on every Muslim, male and female.

One learned man is harder on the devil, than a thousand ignorant worshippers. The desire of knowledge is a Divine commandment for every Muslim; and to instruct in knowledge those who are unworthy of it is like putting pearls, jewels, and gold on the necks of swine.

Excessive knowledge is better than excessive praying and the support of religion is abstinence. It is better to teach knowledge one hour in the night, than to pray the whole night.

The time is near in which nothing will remain of Islam but its name, and of the Quran but its mere appearance, and the mosques of Muslims will be destitute of knowledge and worship; and the learned men will be the worst people under the heavens; and

contention and strife will issue from them, and it will return upon themselves.

Whoever remembers forty of my sayings by heart concerning the religion of my followers, Allah will raise him as a theoligian and I shall be his intercessor and witness on the day of Resurrection.

Convey to other persons none of my words except those which you know of surety, verily, he who purposely utters a falsehood concerning me should look for his abode in Hell.

The knowledge from which no benefit is derived is like a treasure from which no charity is bestowed in the way of the Lord.

The calamity of knowledge is forgetfulness; and to lose knowledge is this, to speak of it to the unworthy.

Who are the learned? Those who practise what they know.

Whoever seeketh knowledge and findeth it, will get two rewards; one of them the reward for desiring it, and the other for obtaining it; therefore, even if he does not attain it, for him is one reward.

That person who shall die while he is studying knowledge in order to revive the knowledge of the religion will be only one degree inferior to the Prophets.

That person who shall pursue the path of knowledge, Allah will direct him to the path of Paradise; Verily the superiority of a learned man over an ignorant worshipper is like that of the full moon over all the stars."

The ink of the scholar is more holy than the blood of the martyr.

He who leaveth home in search of knowledge walketh in the path of Allah.

Seek knowledge even if it be in China.

To the student who goes forth in quest of knowledge, Allah will allot a high place in the mansions of bliss; every step he takes is blessed, and every lesson he receives has its reward.

Acquire knowledge. It enableth its possessor to distinguish right from wrong; it lighteth the way to heaven; it is our friend in the desert, our society in solitude, our companion when friendless it guideth us to happiness; it sustaineth us in misery; It is an ornament amongst friends and an armour against enemies.

The Almighty Allah declares that Islam is His perfect and chosen religion hence every one should accept it as the Universal Religion.

This day have I perfected your religion for you, and have completed My favours upon you and chosen for you the religion of Islam. V: 5.

Verily the true religion in the sight of Allah is Islam. III : 17.

And truly this your religion is the one religion; and I am your Lord: therefore fear Me. XXIII : 54.

O ye believe! Enter into Islam wholly and follow not the steps of the devil, verily he is your declared enemy. II : 204.

Other than Allah's religion do they seek when to Him submits whoso is in the Heavens and the earth willingly or of force and to Him they shall be returned?

Say : We believe in Allah and what has been sent down to us and what was sent down to Abraham and Ismail and Issac and Jacob and the tribes and in what was given to Moses and Jesus and the Prophets from their Lord. We make no distinction between any of them, and we are to Him Muslims. (*i. e.*, we are wholly resigned unto Him) ***And he who seeks other than Islam for a religion it shall not be accepted from him, and in the Hereafter he shall be among the lost.*** III : 84, 85.

And whoso accepts Islam with his face to Allah, and is a doer of good, then has he caught hold of the firm handle and to Allah is the end of affairs.
XXXI : 21.

Abraham was neither Jew nor Christian; but he was sound in the faith, a Muslim; and he was not of the polytheists. III : 60.

Verily for you is in the Apostle of Allah an excellent example to follow. XXX : 21.

Say; Verily my Lord has guided me into the straight path the standard religion, the creed of Abraham, the sound in faith and he was not of the polytheists.

Say; Verily my prayers and my devotion, and my life and my death, are unto Allah, the Lord of the Worlds. This am I commanded, and I am the first of the Muslims. VI : 162, 163.

Say if ye love Allah, then follow me; Allah will love you and forgive your sins, for Allah is Forgiving Merciful. III : 29.

This is my path, and it is the right one; therefore follow me and do not follow any other path, otherwise it shall certainly separate you from His path. This is what He enjoins you that ye may fear Him. VI : 154.

Muhammed peace and blessings of Allah be on him is the Prophet of Allah for all the Nations in the World.

And We have sent thee to mankind as an Apostle and Allah is the sufficient witness. IV : 81.

Say : What thing is the greatest in bearing witness ? Say : Allah is witness between me and you ; and this Quran has been revealed to me that I should warn you by it and all whom it shall reach. VI : 19.

Say O ye people, I am the Apostle of Allah to you all. VII : 156.

It is He who has sent His Apostle with the guidance and the religion of truth, that He may make it victorious over all the religions, although the polytheists be averse thereto. XI : 33.

Thou art only a Warner, and a Director unto every nation. XII : 8.

And We have not sent thee but as a Mercy to the Worlds. XXI : 107.

Blessed be He who has revealed the Distinction (Quran) to His servant, that to the Worlds he may be a Warner. XXV : 1

Mahommed is not the father of any man among you, but he is the Apostle of Allah, and the Seal of the prophets. Allah everything doth know. XXXIII : 40.

And We have not sent thee but to mankind generally as a Bearer of glad tidings and a Warner, but most men know not. XXXIV : 27.

He it is who has sent His Apostle with the guidance and the religion of truth, that He may exalt it above all the religions, and enough is Allah as a witness. XLVIII : 28.

Traditions.

Mahommed peace and blessings of Allah be on him says :—

" I am sent for the whole world while previous Prophets were sent to particular tribes " (Masnad of Imam Ahmed Hambal).

Bible.

Jesus, son of Mary peace and blessings of Allah be on him says :—

" I am not sent but unto the lost sheep of the House of Israel." Matt. 15, 24.

" Go not into the way of Gentiles and enter not into any city of the samaritans, but go rather to the lost sheep of the House of Israel."

" I have yet many things to say unto you, but ye cannot bear now. How be it when the spirit of

Truth is come, he will guide you unto all truth, for he shall not speak of himself but whatsoever he shall hear that shall he speak. St. Jhon. 16, 12, 13.

"For we know in a part and we prophecy in part. But when that which is *Perfect* is come then that which is in part shall be done away."
Corinthians. 13, 1—10.

The Door of Revelation never shut up.

And when My servants ask thee concerning Me, then verily I am near I answer the prayer's prayer when he prays to Me; so let them respond to Me, and believe in Me, that they may be guided aright.
II : 182.

And when the angels said, O Mary, verily Allah has chosen thee and purified thee above the women of the world.

O Mary be devout to thy Lord and worship and bow down with those who bow down. III : 37, 38.

And the people of Moses in his absence made of their ornaments a corporeal calf that lowed. ***Did they not see that it can neither speak to them nor guide them in the way?*** Yet they took it as God and became offenders. 7 : 146.

Those who believe and are pious would be favoured with glad tidings in the life of this world

and the next. This is the word of Allah and it shall never pass away; this is the most magnificient success. X: 63, 64.

He sends down the angels with the spirit by His command upon whom He pleases of His servants– Warn that there is no deity but Me; so fear Me. XVI: 2.

And thy Lord, has inspired the bee "Make houses in the mountains, and in the trees and in what they build." XVI: 70.

And We revealed unto the mother of Moses (saying) suckle him and when thou feareth about him, put him in river and fear not nor be grieved; verily We restore him to thee, and make him one of the apostles. XXVIII: 9.

Exalted of degrees, Lord of the throne, inspires the soul of His commandment, unto such of His servants as He pleases, to warn of the Day of Meeting. XL: 62.

And your Lord says, call upon Me, I will answer you. XL: 62.

Verily those who say, our Lord is Allah then persevere (therein) shall descend upon them angels (saying) Fear not, nor be grieved but rejoice in the Paradise which ye have been promised.

We are your friends in the life of this world and in the Hereafter; and for you therein is what your souls desire, and what ever you want.
XLI : 30, 31.

And He answers those who believe and do good, and gives them increase of His grace, but the infidels, for them is a severe torment. XLII : 25.

The Holy Quran refutes the Accusations of the Jews against Jesus, son of Mary and his mother Peace be on them.

When the Angels said, O Mary, verily Allah gives thee the glad tidings of a Word from Him—his name shall be Christ Jesus son of Mary honorable in this world and the Hereafter, and one of those who have near access to Him.

And he shall speak to men in the cradle and when grown up, and shall be one of the righteous.

She said "How O my Lord! shall I have a son, when no man has touched me? He said "Thus Allah creates what He pleases; when He decrees an affair, He only says 'Be' and it is."

And He will teach him the Book, and the wisdom, and the Law, and the Evangel, and he shall be an Apostle to the children of Israel. III; 40 to 43.

And for their infidelity, and their having spoken against Mary, a grievous calumny, and their saying.

We have killed the Messiah, Jesus son of Mary, the Apostle of Allah ; but they have neither killed him nor crucified him but they have been put to doubts, and verily those who differed about it, were certainly in doubt as to this they had no sure knowledge thereof, but followed an opinion ; but certainly they have not killed him but Allah extolled him to Himself. And Allah is Mighty and Wise. And there is none of the men of scriptures but he shall believe in him before his death and on the Day of Resurrection he shall be a witness against them,

IV : 155, 156, 157.

According to the Jewish belief Jesus was an illegitimate son of Mary, and an impostor and false prophet hence he was killed on the cross, and became an accursed of God. The Christians belief is that he was God or the son of God and he killed himself on the cross for the atonement of their sins.

But according to the Old and New Testaments the sign of a false prophet is that he will be killed and "He that is killed is accursed of God."

Deut. XXI : 23.

"Any prophet who shows miracles, and makes prophecies but invites to such gods that were unknown before is a false prophet and shall be killed.

Deut. XIII : 1 to 5.

The Holy Quran has refuted the false accusations, hurled against Jesus and his mother peace be

on them and declared that Jesus was one of Allah's most honorable apostles and his mother was one of the most virtuous women. Hence millions of Muslims are bound to respect them accordingly, nay they have to make it their duty to refute the false accusations whereever occasion requires, yet the Christians disbelieve the Holy Quran and the Holy Prophet of Arabia, peace and blessings of God be on him, nay they say it is nothing but a fabrication.

May God open their eyes and enable them to see and understand the truth.

Tradition.

When a Jew is expiring, the angels strike him on the head and neck and say, O thou enemy of God, Jesus was sent as a prophet unto thee and thou didst not not believe in him. He answers, I now believe him to be the servant of God. And to a dying Christian they say, Jesus was sent as a Prophet unto thee and thou hast imagined him to be God, or the son of God; whereupon he believes him to be the servant of God and His Apostle.

The Holy Quran refutes the false beliefs of the Christians concerning the Divinity, Trinity and Sonship of Jesus son of Mary, Peace be on him.

Verily the Messiah Jesus son of Mary is only an Apostle of Allah, and His Word that He inspired unto Mary, and a spirit from Him. Believe therefore in Allah and His apostles and say not, "Three" (Trinity) Forbear! It is better for you. Allah is only one Allah! Far be it from His Glory that He should have a son! His is what is in the Heavens, and what is in the Earth! and Allah is the sufficient Guardian.

The Messiah can never disdain to be a servant of Allah, and the angels that approach near unto Him. IV : 169, 170

Infidels now are they who say "Allah is the Messiah, son of of Mary," since the Messiah said O Children of Israel worship Allah my Lord and your Lord. Verily, whoso joins (anything) with Allah, Allah has forbidden him the Paradise, and his abode is the Fire, and there is not for the wrong doers any helper.

They surely are infidels who say "Allah is the third of three" for there is no deity but one Allah, and if they refrain not from what they say a grievous chastisment shall light on such of them as are infidels.

Will they not therefore, be turned unto Allah, and ask pardon of Him? Since Allah is Forgiving Merciful. V : 76 to 78.

Verily the likeness of Jesus with Allah is as the likeness of Adam; He created him of dust, then said to Him. Be; and he was. The truth of thy Lord, so be not thou of those who doubt. III : 52.

And that it may warn those who say. "Allah has begotten a Son." No knowledge of this have either they or their fathers. A grievous saying to come out of their mouth. They speak no other than a lie. XVIII : 3, 4.

They say : "The Merciful has gotten offspring. Now have ye done a monstrous thing! Almost might the very heavens be rent thereat and the earth cleave asunder and mountains fall down in fragments, that they ascribe a son to Allah when it beseemeth not the Merciful to beget a son. Verily there is none in the Heaven and in the Earth but shall approach the Merciful as a servant. XIX : 91 to 94.

And whoso from amongst them (the Prophets) says I am Allah besides Him, We will reward him with Hell. XXI : 29.

(The Christians admit that Jesus son of Mary peace be on him used to worship on the Hill of Olives, and the Gospels say that he prayed to God saying "O my Father, if it be possible, let this cup pass from me, nevertheless not as I will, but as thou will." (Math. 26-39) Luke 22-41 (Mark 14-35.)

He also prayed saying "O my God, O my God, why hast Thou forsaken me" Then how absurd it is to believe in him as God or as the Son of God, or a third of God!)

"On one occasion he has said to a man who called him good "Why callest thou me good? There is none good but One, that is God. Math. 19 : 16, 17.

(He is spoken in the Old and New Testaments as son of God but there is no peculiarity in this, as the Gracious God sometimes metaphorically uses such expressions *e. g.* Adam son of God (Luke 3-38) Abraham ; the eldest son of God (Jeremia 9) Solomon, son of God (Chron 22-9) all the apostles sons of God (John 3-2) all men sons of God (Math. 6-6, 18.)

Some of the Metaphorical verses revealed to the Holy Prophet Mahommed peace and blessings of ALLAH be on him.

And it was not ye who slew them, but Allah slew them; and thou didst not cast (the gravels into their eyes) when thou didst cast, but Allah cast it. VIII : 17.

O ye who believe, answer Allah and His Apostle when he calls you to what gives you life ; and know that Allah steps in between man and his heart, and that He—to Him shall ye be gathered. VIII 24.

Will they not therefore, be turned unto Allah, and ask pardon of Him? Since Allah is Forgiving Merciful. V : 76 to 78.

Verily the likeness of Jesus with Allah is as the likeness of Adam; He created him of dust, then said to Him. Be; and he was. The truth of thy Lord, so be not thou of those who doubt. III : 52.

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Verily those who swear allegiance to thee, they really swear allegiance to Allah the hand of Allah is over their hands. XLVIII : 10.

The Holy Prophet Mahommed Peace and blessings of Allah be on him says "Whoever has seen me, seen Allah."

The Holy Quran declares that Jesus son of Mary peace be on him is dead and refutes the false beliefs concerning his Personal Second Advent.

The Messiah, son of Mary is no other than an Apostle, certainly already have there passed away before him Apostles. V : 79.

The above verse proves the death of all the Apostles before the Messiah, son of Mary peace be on them.

Mohammed is no other than an Apostle certainly already have there passed away before him Apostles. III : 143.

(The above verse proves the death of all the Apostles including Jesus son of Mary who was the immediate predecessor of Mohammed peace be on them.)

And those whom ye call on beside Allah create nothing but themselves are created. ***Dead without life.*** And they cannot perceive when they shall be raised. XVI : 20 to 22:

Th above verses conclusively prove that all those who are called on as deity beside Allah are dead without life, and the verses are specially applicable to Jesus son of Mary Peace be on him as he has been called on as a deity beside Allah by tens of millions of his followers throughout the world hence the Almighty Allah has classed him as one of those who are dead without life.

And when Allah shall say (on the Judgment Day) O Jesus son of Mary didst thou say to men, Take me and my mother for two gods beside Allah? He shall say, Glory to Thee; It is not for me to say what I have no right to, If I had said it, Thou wouldst have known it; Thou knowest what is in me, but I know not what is in Thee; verily Thou art the Knower of secrets. I spoke not to them but what thou didst bid me-Serve Allah my Lord and your Lord; *and I was a witness of their actions as long as I was among them, but when Thou caused me to die, Thou wast the watcher over them; and Thou art the witness of all things.* V: 116, 117.

The above verses not only prove the death of Jesus son of Mary Peace be on him but also of his non-return to this world for a second time. Because if he was the same person who was to come to this world for a second time before the Judgment Day to break the cross, he could not remain ignorant of fhe errors that the Christians introduced after him into his religion and it is impossible that Jesus Peace be

on him a Prophet of Allah should speak such a plain lie in Divine presence on the Day of Judgment that he was not aware that the Christians had taken him and his mother for gods. Could a man who came back into the world and lived for 40 years and fought with the Christians say that he was not aware what belief the Christians held? *This verse strongly opposes his second coming to this world.*)

Traditions.

1. Bukhari relates an authentic tradition of the Holy Prophet Mahommed Peace and blessings of Allah be on him which runs thus:—On the Day of Resurrection, some of my followers shall be brought to the left. I will say these are my companions. It will be replied, Thou knoweth not what innovations they introduced after thee. *Then I will utter the same words as the righteous servant Jesus son of Mary did "and I was a witness of their actions as long as I was among them, but when Thou caused me to die, Thou wast the watcher over them; and Thou art the witness of all things."* (2.) Had Moses and Jesus been both alive, they could have no alternative but to follow me (see zurqani Vol. VI: Page 54.) (3.) Jesus lived for 120 years (see Tabrani.)

(4.) No creature living today will be found alive a hundred years hence. (see Muslim.)

Bible.

For as Jonas was three days and three nights in the whale's belly; so shall be the son of man be in the heart of the earth. (Mathews XII: 40,)

Jesus Christ Peace be with him did not die on the Cross: No Resurrection and no Ascension.

Evidences from Gospels.

(1) Jesus prophetically likens his own fate to that of Jonah (Matt. 12 : 39, 40; Luke 11 : 29. 30.) But Jonah never did die in the whale's belly (or wherever he was), though he could not have been taken but for a dead man. Jesus, therefore, prophesied that he would remain alive like Jonah. (2) Jesus said that he had been sent to the lost sheep of the house of Israel (Matt. 15 : 24), and that he had come "*to seek and save* that which was lost" (Luke. 19 : 10). It is certain that the Jews at Palestine did not represent more than two tribes of Israel and the other ten tribes had long before settled in the East. These were, therefore, properly the *lost* sheep and they were to be *sought* and *saved*. It was therefore, to these tribes that Jesus betook himself after the crisis of crucifixion. (3) The dream of Pilate's wife (Matt. 27 : 19) was meant to save the life of Jesus. Why should the angel have appeared to the Magistrate's wife pleading for the safety of Jesus if it had not been God's will that he should be saved? (4) The prayer of Jesus the night before his arrest affords another very strong evidence of his being taken down alive from the cross, for the prayer of a righteous man in distress and in affliction is

never rejected by God. In fact Almighty God had promised to save him from the disgraceful death on the cross, and Jesus was referring to this promise when he cried "My God, My God, why hast Thou forsaken me?" (Matt. 27 : 46). Heb. 5 : 7, makes the matter still more clear, for there the acceptance of this prayer of Jesus is admitted in clear words: "When he had offered up prayers and supplications with strong crying and tears unto Him *that was able to save him from death, and was heard in that he feared.*" In fact, no clearer evidence than this is needed to show that Jesus did not die on the cross. (5) Jesus remained on the cross for a few hours only, but death by crucifixion was always tardy. The two men crucified along with Jesus were still alive when taken down from the cross, and therefore Jesus could not have died soon. (6) The breaking of legs which was resorted to in the case of the other two criminals was dispensed with in the case of Jesus. (7) The side of Jesus being pierced, blood rushed out, and this was a certain sign of life. (8) Even Pilate did not believe that Jesus could die so soon. (Mark 15 : 44). (9) Jesus was not buried like the other culprits, but was taken in charge by a wealthy disciple of his who lavished care upon him and put him in a spacious room, hewn in the side of a rock. (10) When the tomb was seen on the third day, the stone was found to have been removed from its mouth, which would not have been the case if there had been a supernatural rising. (11)

Mary, when she saw him, supposed him to be the gardener (John 20 : 15), which shows that Jesus had disguised himself as a gardener. Such disguise would not have been needed if Jesus had risen from the dead. (12) It was in the same body of flesh that the disciples saw Jesus, and the wounds were still there deep enough for a man to thrust his hand in, and he still felt hunger and ate as his disciples ate (Luke 24 : 39—43). (12) Jesus undertook a journey to Galilee with two of his disciples walking side by side with him. It shows clearly that he was flying, as an ordinary man would have fled from the country where he was persecuted to some place of safety. If his object had been to rise to heaven, he would not have undertaken a journey to Galilee. (14) In all the post-crucifixion appearances, Jesus is found concealing and hiding himself as if he feared being discovered. ***A risen Jesus should have made a public appearance and should not have shown any fear of being discovered by the persecuting Jews.***

The Tomb of Jesus Christ Peace be with him.

The discovery of the tomb at Sirinagar is an evidence showing that Jesus did not die on the cross. Several circumstances support this conclusion. (1) Oral testimony, based on tradition, of the people of Cashmere tells us that the tomb belongs to one who

bore the name of Yus Asaf who was known as a Nabi (prophet) and as Shahzada (prince) who came to Cashmere from some country in the West some 1900 years ago. The tomb is also known as that of Nabi Sahib. (2) The Tarikh Azami an historical work written some two hundred years ago, says referring to this tomb on page 82: "The tomb is generally known as that of a prophet. He was a prince who came from a foreign land. He was perfect in his piety, righteousness and devotion. He was made a prophet by God and was engaged in preaching to the the people of Cashmere. His name was Yus Asaf." (3) The Ikmal-ud-Din, an Arabic work, a thousand years old, says: "He (Yus Asaf) wandered about in several lands and towns until he reached a land and lived and stayed therein until death overtook him." (4) Joseph Jacoba also states on the authority of a very old version of the story of Jus Asaf that he (Joasaph) at last reached Cashmere and there died. (Barlaam and Josphat p. cv.)

There are many circumstances which identify Yus Asaf with Jesus. (a) There is conclusive testimony that he was a foreigner and not a resident of Cashmere or India. (b) He is universally known as a Nabi or a prophet among the Muslims, and therefore he cannot be a Muslim saint; for no Muslim saint has been called Nabi after the Holy Prophet. The word Nabi occurs only in two languages, viz.: Aramic and Hebrew, and no Indian saint could be called a Nabi. But the only Nabi in Arabia was the

Holy Prophet Muhammad, and therefore Yus Asaf can only be a Hebrew Prophet. (c) The time which tradition and history ascribe to Yus Asaf is the time of the prophet Jesus. (d) The name Yus is clearly the same as Yasa, the Hebrew original of the word Jesus. (e) It is even stated that Yus Asaf was an Israelite fugitive who came from Syria. It is easy to see that such a fugitive could be none but Jesus, for the time of the two is the same. Moreover the life of no other Israelite prophet is attended with the mysterious circumstances with which the life of Jesus is attended. (f) Besides being called a Nabi, Yus Asaf is called a Shahzada or a prince, and this also identifies him with Jesus. (g) The teachings of Yus Asaf have a striking resemblance with those of Jesus. Some of the parables in the two are quite identical. (h) Still more striking is the circumstance that prophet Yus Asaf gives the name of Bushra (Hebrew and Arabic for Gospel) to the word he preached as in the following passage from the Ikmal-ul-Din: "Then he began to compare the tree to Bushra (Gospel) which he preached to the people, and he likened the spring of water to the wisdom and knowledge which he possessed, and the birds he compared to the people that swarmed round him and accepted his religion. The identity in parables and names of the books preached by Jesus and Yus Asaf clearly shows that Yus Asaf was no other than Jesus. (i) The book of Yus Asaf was translated into almost all the European languages, and the

Christian world has always held him in great honour. Even a Church was raised in honour of his name in Sicily. (j) Christian writers have tried to identify Yus Asaf with Budha, asserting that the word is a corruption of Budhisatva, which was first changed into Josaphat and then Yus Asaf. But the mere possibility of the corruption of one word into an entirely different word is no proof. Besides this, the remains of Yus Asaf lie at Srinagar while those of Budha have been discovered elsewhere, which conclusively shows that Buddha and Yus Asaf are two entirely different persons.

The Messiah promised to the Israelites was the Messiah of all the Israelite tribes, ten of which had settled in the East in Afghanistan and Cashmere. Therefore it was necessary that he should have gone to them. The following evidence supports the assertion that these two people represent the ten lost tribes of Israel. (1) The Afghans unanimously claim to be of an Israelite descent. Prejudice against the Jews is so strong that such a claim could never have been made if there had been no truth underneath it. They have also family genealogies through which they trace their descent to Israel. Nor is the claim a new one; it is as old as the race itself. (2) In their physical features the Afghans and Cashmeries bear no resemblance to their neighbours, but their resemblance with the Jews is most striking. (3) In their dress, character and customs there is the same resemblance. (4) Some proper names among the

Rational Refutation of the hypothesis of Jesus Christ rising bodily to Heaven and sitting on the Right Hand of God (From Encyclopedia Metropoliton).

"Heaven the abode of happy spirits, is so called from a word that has been applied more universally to mean the whole firmament that is above the earth, and between the stars. It is derived from the verb 'heafian' to raise, whence cur' 'Heave'.... It is not a material height designated by heaven, but an elevation to which the spirit is raised by 'love'. as hell is not a depth materially, but the spirits' 'baseness'. Jesus Christ said, "the kingdom of heaven is within you". "the interior in man is the 'high' in nature.... A collection of the various descriptions of heaven by the saints of the Catholic Church and the mystics of all ages, would make an interesting chapter. Space not being allowed for this, we prefer to any seperate instances the remarks of 'Bromley' on such visions in general. 'The fifth I shall observe is that the heavens which in the scrpitures are said to open are not the external but internal spirituals heavens. Hence as a preparation for seeing visions, these heavens are sometimes first said to open, as Ezek I, 1. "The heavens were opened, and I saw visions of God." These were not the outward heavens, for to what purpose should they open as apraeludium to visions.... These, I say, were internal spiritual heavens, only

discernable with the inward eye of the soul, for otherwise the Jews (Acts VII, 5, 6) might have seen the heavens open as well as St. Stephen, and Christ standing on the right hand of God, but they saw nothing, and his declaring what he beheld hastened their executing him, hence assuredly these were not the outward heavens he saw opened, nor the outward eyes with which he saw Christ glorified as in a place beyond the stars, but the heavens of angels and spirits... Now, if this were not so, and the third heavens were above the stars only, and not everywhere in their own principle, Christ was not then in heaven when He appeared to Paul (Acts IX) in his way toward Damascus; and in the temple (Acts XXII, 17, 18) where Paul saw him and heard him speak; and when he stood by him in the night (Acts XXIII, 1) comforting him; and when he showed himself to John in brightness and splendour (Rev. 1, 9) whilst he was in Patmos, at which time John fell at his feet as dead; but certainly at these times he was in heaven and the negative is very untrue, because contrary to the scripture (Acts III 21) where it speaks of Christ whom the heavens must receive till the time of restitution of all things: and against the constant purity of that article of the creed which affirms that He sitteth at the right hand of God."

Afghans and the Cashmeries are clearly of Israelite origin, such as the names of certain tribes of Afghans and the names of certain places in Cashmere. (5) The names of certain towns in Afghanistan and Cashmere are the very names which their cities, etc.. bore in their ancient home. For instance, the modern name Kabul, Punach, Zailda, Himis, Gilgit, Laddakh, Leh, Suro, Suket, may be compared with Kabul, Phoenicia, Zidon, or Sidon, Hams, Golgotha, Laddak, Lehi, Shur, and Succoth, of Ancient Syria. (6) Eminent writers and travellers have borne testimony to the same effect.

Dead ones do not come back to this world for a second time.

Every soul shall taste of death, and ye shall only be paid your reward on the Day of Resurrection. III: 182.

And a prohibition is laid on every population that We have destroyed: Verily they shall not return. XXI: 95.

Then verily after this ye shall die, Then verily, on the Day of Judgment ye shall be raised. XXIII; 15-16.

Behind them is a barrier, until the Day when they shall be raised again. XXII: 102.

Do they not see how many generations We have destroyed before them, that they do not return unto them. XXXVI : 30-31.

Traditions.

Jabir son of Abdullah narrates that The Holy Prophet Peace and blessings of Allah be on him said " O Jabir, dost thou know that Allah raised thy father to life and said to him, O Abdullah, ask what thou likest best. He answered saying my Lord send me back to the world that I may become a martyr again in Thy way. Allah said, It is My unalterable decree that the dead shall not be sent a second time to the world." (This tradition has been mentioned by Ahmed Bin Humbal, 2. Abdullah Bin Hamid, 3. Abu Yala, 4. Shasi, 5. Tibarani, 6. Hakim, 7. Abu Naim, 8. Zarqani, 9. Tirmazi.

Bukhari narrates a tradition from Anis Bin Malik that the Holy Prophet Peace and blessings of Allah be on him said " There is none who may desire for a return to this world, but the martyr who is the only person who wisheth to return to this world for being slaughtered ten times, for he has witnessed the greatness of martyrdom."

Bible.

The Bible also denies the return of the dead to this world.

"But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants. "Is the child dead?" And they said "He is dead" Then David arose from the earth, and washed, and anointed himself, and changed his apparel, and came into the house of the Lord, and worshipped: then he came to his own house; and when required, they set bread before him, and he did eat. Then said his servants unto him, what thing is this that thou hast done? Thou didst fast and weep, for the child while it was alive but when the child was dead, thou didst rise and eat bread. And he said, while the child was yet alive, I fasted and wept: for I said, who can tell whether God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? Can I bring him back again? *I will go to him, but he shall not return to me.*"

In spite of such clear commandments in all the respetcivescriptures the Jews believe that the prophet Elijahwho is dead peace be on him has gone up to heavens bodily and he shall again in the same manner descend from heaven because they have a prophecy of his second advent. But the Divine interpretation of such prophecy means an another person in spirit and power of the dead. And it was accordingly fulfilled in the person of Jhon the Baptist peace be on him. But the Jews refused to believe such an interpretation, while the Christian believed.

Again there is a similar prophecy of the second advent of the Messiah, son of Mary Peace be on him. But the Christians refuse to believe such an interpretation and say that he did go up to Heavens bodily and in the same manner he shall descend from Heaven bodily. Alas, walking in the footsteps of Jews and the Christians, the majority of the Muslims also believe that the Messiah son of Mary has been taken up to Heavens bodily and he shall certainly descend from Heaven in the same manner though the Holy Quran clearly speaks of his death and also of his personal non-return to this world. Nay the Holy Prophet Mahommed, peace and blessings of Allah be on him, has given two different descriptoins of the respective Messiahs and has clearly informed the Muslims that the Messiah who would appear in the last ages *would be from among themselves (i. e. Muslims)and he would also be their Spiritual Leader of the time* yet the Muslims persist in their wrong belief like the Jews and the Christians.

The Prophecies and Warnings concerning the Muslims inheriting the qualities of the Jews and Christians.

Has the time not come for the believers that their hearts be humbled down for the admonition of Allah and for the truth that has come down and that they do not become like the preceding men of scrip-

tures, over whom a long time passed and their hearts become hardened and most of them are unfaithful.

Know that Allah quickens the earth after its death. We have clearly declared the signs to you that haply ye may understand. LVII : 16 ; 17.

Allah would not change a favour with which He has favoured a people unless they change what is in themselves, and for that Allah hears, knows. VIII : 55.

O Lord ! Guide us on the right path. The path of those on whom Thou hast bestowed Thy blessings ; not of those on whom Thy wrath has descended and those have gone astray. I : 6, 7.

(According to the Holy Quran and the Holy Prophet, peace and blessings of Allah be on him the people who have incurred the wrath of Allah are the Jews and the people who have gone astray are the Christians.)

Traditions.

The Holy Prophet Mahommed, peace and blessings of Allah be on him says :—

The Muslims shall follow the ways of the Jews and the Christians every inch in step so uniformly

that if only has entered the hole of a mole, the other shall also enter it (Bukhari Muslim).

The Messenger of Allah repeated something of srife and said "It will appear at the time of knowledge leaving the world" I said "O Messenger of Allah, how will knowledge go from the world, since we read the Quran and teach it to our children and our children to theirs; and so on till the Last Day? He replied "O Zaid, I supposed you the most learned man of Medinia, do the Jews and Christians who read the Bible and the Evangel act on them?"

Non-believers Amongst the Believers.

And of men are some who say we believe in Allah and in the Day of the Hereafter; but they are not believers.

They seek to deceive Allah and those who believe, but they deceive only themselves and they do not perceive. II : 7, 8.

And they say, we believe in Allah and in the Apostle and we obey; then a party of them turn aside after that, and they are not believers.

XXIV : 46.

The Almighty Allah declares that He has prescribed the same Religion of Unity to all the Nations of the World. But the people through mutual jealousy divided themselves into sects and shall be punished for splitting up His Religion.

To you hath He prescribed the Religion which He commanded unto Noah, and which We have revealed to thee, and which We commanded unto Abraham and Moses and Jesus (saying) "Observe this faith and be not divided into sects therein" It is grievous to the polytheists what thou dost call them to.

Allah chooses for Himself whom He pleases, and guides to Himself who turns repentant. And they did not divide into sects but out of mutual jealousy after the knowledge had reached them.

And had not a decree from thy Lord gone forth (respiting them) to a prefixed time, there had atonce been a decision between them. XLII : 11, 12, 13, 14.

And verily this Religion of yours is one Religion and I am your Lord; so fear Me.

But they have cut up their affair among themselves into sects; every sect in what they have do rejoice.

Traditions.

The Holy Prophet Mahommed peace and blessings of Allah be on him says :—

Verily the children of Israel separated into 72 sects and mine will be divided into 73. Every one of them shall perish except one class. The hearers asked "Which is that one" The Religion which is professed by me and my companions."

Alas ! In spite of such clear warning the Muslims have divided themselves into various sects and every sect is a witness to the fulfilment of this Prophecy.

In order to invite the divided Muslims into true Islam the Holy Prophet peace and blessings of Allah be on him said : *Verily Allah shall raise for my followers in the beginning of every century a man who shall revive their religion for them.*"

This Prophecy is also one of the standing miracles of the Holy Prophet peace and blessings of Allah be on him as it stands true in every age since the past 1300 years and shall remain in force till the Judgment Day.

This is one of the most notable distinction between Islam and other religions, as such Heavenly assistance has never been vouchsafed to any other religion since the time Islam was established.

Hence there never appears any Divine Messenger in any of the religions to revive their religions which conclusively proves that now Islam is the only living religion to be accepted and followed by all the Nations of the World.

For the Muslims every new century is the inauguration of a new era. But whenever the prophesied person appears amongst them though exactly at the appointed time and puts forward his claim of his being the Spiritual Leader of the time almost all the men especially the so called Molvies of every sect strongly oppose him owing to their being sunk in wrong beliefs and customs. But the holy man who is raised amongst them is not an ordinary one but he is a Divine Messenger as the wording of the prophecy clearly shows that he is specially deputed by the Almighty Allah for the revival of His chosen religion prescribed for all the men on earth, hence he has the Divine assistance by the side of him and therefore he gradually overcomes all the difficulties and the light of the truth of his claims and teachings pierces in the heart of every God-fearing soul and like a magnet he succeeds in drawing the righteous Muslims scattered in different sects to his side and thus a true sect of Islam is re-established in the beginning of every century.

Blessed is he who believes in him but he who opposes or disbelieves him fights with Allah and proves himself to be an enemy of Islam because he

rejects one of the most essential point on which the truth of Islam rests, a peculiarity which none of the religions on earth possess.

The Divine Messenger raised according to the said prophecy in the beginning of this (the fourteenth) century of Hejira is Hazrat Mirza Gulam Ahmad of Qadian, beside him there is none in the world who has claimed and proved to be the Spiritual Leader or the Divine Messenger raised under the authority of the said prophecy.

Every Muslim must recognise and obey the Spiritual Leader of the time.

Allah promises those who believe from among you and do good work that He shall certainly make them Khalifas (Spiritual Successors) in the earth as He made those Khalifas who preceded them and He shall certainly establish for them their religion which he has chosen for them and shall certainly give them security in exchange after their fears; they shall worship Me not joining anything with Me, and whoso disbelieves after that, they are the wicked. XXIV: 54.

And We appointed Imam's (Spiritual Leaders) from among them who guided at Our command, since they persevered with patience and in Our signs did believe. XXXII: 24.

The Day (*i. e.* on the Judgment Day) We will call all men with their Imams (*i. e.* Spiritual Leaders) and and whoso is given his book into his right hand these shall read their book (with pleasure) and shall not be wronged a straw. And he who has been blind here shall be blind in the Hereafter, and err more from the way. XVII : 73, 74.

O ye who believe, obey Allah and obey the Apostle, and those in authority amongst you. IV 59.

O ye who believe, fear Allah and seek *a means* of approching unto Him and strive in His way, that ye may prosper V, 35.

Traditions.

The Holy Prophet Mahommed peace and blessings of Allah be on him says:

If you are three choose a Leader.

He who dies without recognising the Spiritual Leader of the time (*i. e.*, Imam-e-Zaman) certainly perishes in a death of ignorance.

The man who died without the Spiritual Leader certainly perished in ignorance and he who refused to obey him shall have no argument (for his salvation) on the Judgment Day.

I admonish you to fear Allah, and yield obedience to my successors, although he may be black slave, for this reason that those amongst you who may live after me will see great schisms. Therefore hold fast my ways and those of my successors, who may be directors in the straight path, having found it themselves; and ardently seize my laws and be firm thereto.

Allah's hand is with the congregation.

The Almighty Allah promises to raise His Messengers for the People from among themselves (not from Heaven.)

O Children of Adam! Verily there shall come to you Apostles *from among yourselves* narrating to you My signs. VII : 34.

O Company of Jinn and men, did there not come to you Apostles *from among yourselves* relating to you My signs and warning you of the meeting of this your Day? VI : 130.

Do ye wonder that there has come to you an Admonition from your Lord by a man *from among yourselves*, that he may warn you and that ye may ve mercy? VII : 62.

And We sent amongst them Apostles *from mongst themselves* (saying) serve Allah there is not you a deity beside Him, will you not then fear? XXIII : 33.

Allah promises those who believe *from among you* and act righteously that He shall certainly make them Khalifas (Spiritual Successors) in the earth as He made those Khalifas who preceded them.
XXIV : 55.

Ay! They wonder that there has come to them a Warner *from among themselves* and the disbelievers say 'This is a thing marvellous!' L : 2.

And those who disbelieve shall be driven to Hell in troops until when they come to it, the doors shall be opened and its keepers shall say to them "Did not there come to you Apostles *from amongst you* to recite to you the signs of your Lord to warn you of this Day?" XXXIX : 71.

Tradition.

The Holy Prophet Mahommed, peace and blessings of Allah be on him says :—

How shall you be, when there shall appear among you (*i. e., among Muslims*) Jesus son of Mary, and *he shall be an Imam of yours from amongst you* (Bukhari Muslim.)

(Notwithstanding such clear Commandments the present generation expect the Promised Messiah from Heaven though they are fully aware of the fate of the Jews who had the same wrong belief that the

Promised Elijah would descend for them from Heaven, when it is an established Law and unalterable decree of God to raise His Messengers from among the people themselves and He has also clearly warned that "Thou shalt not find in the course Allah any change." XXXV : 42.

As in the previous case the interpretation of the prophecy concerning the second advent of Ellijah from Heaven was fulfilled by the appearance of another person in his spirit and power the same Divine Law holds good in the present case concerning the second advent of the Messiah.

But it is really wonderful how exactly the present generation also inherited the qualities of their predecessors in condemning the Prophesied Divine Messenger raised amongst themselves and insist that the Promised Messenger must descend for them from Heaven! May God have mercy on them and enable them to see their error.

It is the hereditary custom of the people of every age to disbelieve the Divine Messenger of the time whenever he is raised from amongst them.

"We have already sent Apostles before thee amongst ancient Nations and there came no Apostle to them but, they laughed him to scorn. XV : 10.

Nay, they, say, it is the medley of dreams; nay, he has forged it, nay he is a poet, let him come to us with a sign as (the Prophets) of old were sent. None of the cities believed which We destroyed, will they then believe? XXI : 5, 6.

And if they call thee a liar already before them have the people of Noah, and Ad and Thamud called it a lie; and the people of Abraham and the people of Lot and the people of Midian. Moses was also called a liar; but I bore long with the disbelievers, then seize on them, and what was the change!
XXII : 43.

And when they see thee, they make a joke of thee (saying) Is it he whom Allah has sent as an Apostle? XXV : 41.

And We have not sent to any city a Warner but the opulent thereof said, verily we in what you are sent do disbelieve. XXXIV : 33.

And they marvel that there has come to them a Warner from among themselves and the infidels say "This is a sorcerer a liar." XXXVIII : 3.

O! The misery that lies on My servants! There comes not to them an Apostle but they laugh him to scorn.

Do not they see how many generations We have destroyed before them. XXXVI : 29 30.

The people of Noah disbelieved before them and the confederates after them, and every Nation schemed against their Apostle to lay voilent hold upon him and disputed with vain words to refute the truth.

Therefore did I lay violent hold on them; and how severe was My chastisment. And thus the sentence of thy Lord was justified against those who disbelieved—that they are the fellows of the Fire.

XL : 5, 6.

So when there came to them their Apostles with evidences they exulted in what they had of knowledge, and there encompassed them what they did laugh at. XL : 83.

Thus We never sent before thee to a city a Warner, but said the affluent of them, verily we found our fathers practising a religion and verily in their footsteps we tread XLIII ; 23.

In like manner there came no Apostle to those who were before them, but they said "He is a sorcerer or a mad man" Have they made legacy to one another of this scoff? LI : 52, 53.

And they said, mortal from among ourselves a single man, shall we follow him? Verily then surely in error and madness we will be!

Is the admonition revealed to him from amongst us ?Nay he is an impostor and braggart.

Tomorrow shall they know who is the impostor the braggart. LIV : 24 to 26.

Every one has to pass a trial of recognising the Divine Messenger of the time.

The Apostles We sent as Messenger of glad tidings and warnings, so that the people might not have an argument (of excuse) against Allah after the Apostles. IV : 163.

Verily We received the covenant of the Children of Israel and We sent to them Apostles; whenever an Apostle came to them with what their souls liked not, they accused some of imposture and intended to slay others. And they imagined that there will be no trial wherefore they became blind and deaf. V : 70, 71.

And We have already destroyed generations before you when they did wrong, and there came to them Apostles with evidences, and they would not believe. Thus reward We the criminal people.

Then We made you successors in the earth after them, that We may see how you act. X : 14, 15.

He (Pharoah) asked "But what is the condition of the past generations?" He (Moses peace be on him) replied "The knowledge thereof is with my Lord in the Book of decrees. My Lord erreth not, nor forgetteth." XX : 51, 52.

Do the people think that they shall be left alone on the saying "We believe" and they shall not be tried? When We did try those who preceded them. Therefore Allah will mark those who are sincere and mark the liars. XXIX: 1, 2.

Is it not an example to them, how many generations We have destroyed before them, in whose dwellings they do walk? Truly herein are signs; will they not then hear? XXXII: 26.

Traditions.

The Holy Prophet Mohammed, peace and blessings of Allah be on him, says :—

Verily God shall raise for my followers at the beginning of every century a man who shall revive their religion for them.

He who dies without recognising the *Imam-e-Zaman* (*i. e.*, the Spiritual Leader of the time) certainly perishes in a death of ignorance.

The man who died without the Spiritual Leader certainly perished in ignorance, and he who refused to obey him shall have no argument (for his salvation) on the Judgment Day.

Four men will offer their excuses on the Day of Resurrection. Firstly the deaf who hears nothing. Secondly the insane, thirdly the old decrepit and fourthly the still-born.

The deaf will say my Lord Islam came and I heard nothing; the insane will say, Islam came and I was pelted by boys; the old person will say, Islam came and I understood nothing; the still-born will say my Lord no Apostle of Thine came to me. Allah will exact a contract of obedience from them and then order them to go to Hell. I swear by Him in whose hands is the life of Mohammed, if they had gone towards Hell, it might have become cold and peace for them.

(The Divine trial that rests on every non-Muslim is to relinquish his ancestral religion and accept the true religion of Islam in the same manner the Divine trial on every Muslim is to relinquish his ancestral sect and accept the true sect of Islam established by the Divine Messenger who is raised by God in the beginning of every century for the revival of His chosen religion, besides which the Holy Prophet Mohammed, peace and blessings of Allah be on him, has condemned all the remaining sects of Islam as Hellish.)

Carelessness towards the Warnings.

Their account draws near to the people, yet in carelessness they turn aside.

There comes not to them a fresh reminder from their Lord but they only hear it to make a play of it; Their hearts set on lusts. XXI: 1, 2, 3.

And the sure promise draws near ; and lo ! they stare—the eyes of those who believe not (and they shall say.)

O woe to us ! we have been in carelessness of this ! Ay we have been wrong doers. XXI : 97

And when our signs are recited to him, he turns back disdainfully, as though he heard them not as if in his two ears were heaviness ; so give him glad tidings of a painful torment. XXXI : 6.

The Disbelieving of the Divine Messengers is nothing, but denying and making a jest of Allah's Signs and Admonitions.

We know very well that verily it grieves thee what they say ; but verily they do not call thee a liar but the iniquitous are denying the signs of Allah.
VI : 33.

And We send not Our Sent ones but as Heralds of glad tidings and as Warners, but the disbelievers oppose with falsehood to throw down the truth and they take My signs and admonitions as jests.

And who does more wrong than him who is reminded of the signs of his Lord and turns away from it and forgets what his hands have sent before?
XVIII : 53 to 55.

And when they see thee, they make a joke of thee (saying) "Is it he whom Allah has sent as an Apostle? XXV : 41.

And those who disbelieve Our signs are dumb and deaf in darkness. VI : 39.

Verily, those who dispute about the signs of Allah without authority having come to them there is nothing but pride in their breasts, they shall not attain it. XL : 18.

Verily those who disbelieve Our signs in the end will We broil them in the Fire ; so often as their skins are burnt ; We will change them for other skins that they may taste the torment. IV : 59.

And it shall be said, "Today We will forget as you did forget the meeting of this your Day, and your abode is the Fire and ye shall have no helpers."

That is for that ye took the signs of Allah for a jest, and the life of this world deceived you, so this Day they shall not be taken out of it and they shall not be received back into favor. XLV : 34, 33.

All about the Divine Messengers.

O children of Adam! Verily there shall come to you Apostles from amongst yourselves narrating to you My signs ; then whoso shall fear Allah and do good works, no fear shall be upon them nor shall they grieve.

And those who call Our signs lies and behave proudly with them, these the fellows of the Fire, they shall be therein for ever. VII : 34, 35.

And there is no Nation but there has passed among them a Warner. XXXV : 22.

And We have sent no Apostles but with the language of his people, that he may clear up to them. XIV : 4.

And to every Nation have We sent an Apostle (with clear message) Worship Allah and avoid Taghut. XVI : 38.

We sent not before thee an Apostle but We revealed to him that there is no deity beside Me, wherefore serve Me. XXI : 25.

And already have We sent Apostles before thee, of them are some of whom We have told thee, and of them are some of whom We have not told thee, and it was not for an Apostle that he should come with a sign unless by the permission of Allah. XL : 78.

And We have not sent before thee Apostle but they did eat food and walk in the streets ; and We make some of you a trial to others. XXV : 22.

(Allah alone is the) knower of the secrets : He throws not open His secrets to any, except with whom He is pleased among the Apostles. XXXII : 26, 27.

Say thou : I say not to you, with me are the treasures of Allah nor that I know the secret ; nor I do say verily I am an angel : I follow only what is revealed to me. Say thou, are the blind and the seeing equal ? Will you not then reflect? VI : 50.

Say thou : I have no power for myself to profit or to hurt, except what Allah pleases and if I best knew the secret I should surely have much of good, nor would evil touch me. I am only a Warner and a Herald of glad tidings to people who believe.
VII : 186.

Now has Allah certainly been gracious to the believers, when He raised an Apostle in them from amongst themselves reciting to them His signs, and purifying them, and teaching them the Book and wisdom, whereas they were before certainly in manifest error. III. 158.

Verily We have been sending Apostles as a mercy from thy Lord : verily He is the Hearer, the Knower. XLIV : 5.

Is it a wonder for the people that We revealed unto a man from among them, (saying) " Warn men and give glad tidings to those who believe, that they shall have righteous stand with their Lord." X : 2.

Never before thee have We sent any (Messenger) but men chosen out of the people of the cities, to whom We made revelations. XII : 109.

And those who disbelieve say "Thou are not sent by Allah)" say, Allah is a sufficient witness between me and you, and he who possesses the knowledge of the Book. XIII : 43.

Thus have We given to every Prophet enemies from among the sinners, but thy Lord is a sufficient Guide and Helper. XXV : 33.

And We do not send the Messenger but as Bearer of good tidings and as Warners. And whoso shall believe and amend, there is no fear on them nor shall they grieve.

But whoso shall charge Our signs with falsehood, on them shall fall a punishment for their wicked doings. VI : 47, 48.

Do they not consider that there is no insanity in their companion? He is only a plain Warner. VII : 182.

Verily, We sent Noah to his people saying Warn thy people ere there come upon them a painful punishment.

He said O my people verily I am to you a plain Warner :

That you serve Allah and fear Him and obey me. LXXI : 1-2-3.

O Prophet, verily We have sent thee to be a witness, and a Bearer of glad tidings and Warner.

And as Inviter unto Allah by His permission, and a light giving torch.

And give glad tidings to the believers that great graces do await them from Allah.

XXXIII: 44, 45, 46.

Believers! Now hath Allah sent down to you a Warning, an Apostle; who reciteth to you the clear signs of Allah, that he may bring those who believe and do the things that are right out of darkness into light. LXV: 11.

The duty of the Apostle is no other than preaching. V: 99.

And We have not sent any Apostle but that he might be obeyed by the permission of Allah.

IV: 67,

Whoso obeys the Apostle (of the time) has obeyed Allah. IV: 67.

We are never to punish any people unless We raise an Apostle. XVII: 15.

And already have We sent (Messengers) to the Nations before thee, and We afflicted them with hardships and adversities that they may humble themselves. Yet when Our hardships reached them, they did not humble themselves; but their hearts were hardened, and the devil made fairseeming to them what they did

VI: 42, 43.

We never destroyed a city which had not first its Warners. Here is a lesson and We were not unjust doers. XXVI: 208 & 209.

Nor did We ever send a Prophet to any city, without afflicting its people with calamity and adversity that haply they might humble themselves. VII: 23.

Announce thou to My servants that I am the Gracious, the Merciful. And that my chastisement that is a painful chastisement. XV: 49, 59.

Believers and Disbelievers Compared.

Those who believe fight in the way of God Those who disbelieve fight in the way of Devil. IV: 76.

The similitude of the two parties is as the blind and the deaf, and the seeing and the hearing, shall they be compared as equal? Will you not then consider. XI: 26.

Thou cannot make the dead to hear or make the deaf to hear when they withdraw and turn their backs. Thou cannot guide the blind against their error.

Thou can make him only to hear who believe in Our signs and become resigned. XXX: 51, 52.

And the blind and the seeing are not alike; nor darkness and light; nor the shade and the hot blast;

nor are the living and the dead equal; verily Allah shall make whom He will to hearken, but thou shalt not make those who are in their graves to hearken; for only with warning thou art charged.

XXXV: 20-21.

Shall We treat those who believe and act righteously like those who propagate evil on the earth? Shall We treat the Allah-fearing like the wicked?

XXXVIII: 27.

Shall We then deal with those who are resigned like those who offend?

What ails you that ye so judge? LXVII: 34, 35.

Traditions.

The Holy Prophet Mahommed, Peace and blessings of Allah be on him says:—

The Devil exerts an influence on the son of man and the angel too. But the influence of the Devils is to incite to wickedness and to deny the truth; and the influence of the angel to excite to good and to verify the truth. (Tirmazi).

Veritable Infidels are those who disbelieve the Divine Messenger of the time and who seek to make a distinction between the Apostles of Allah.

Verily those who disbelieve in Allah and His Apostles and seek to make a distinction between

Allah and His Apostles and say "some we believe and some we believe not" and desire to take a middle way, These they are the veritable infidels and We have prepared for the infidels a shameful torment.

And those who believe in Allah and in His apostles *and make no distinction between any of them*, to these in the end will He give them their reward. IV, 149, 150.,

The Jews say that they believe in God and all His Prophets except Jesus and Mahommed (Peace and blessings of God be on them) and the Christians say that they disbelieve none except the latter but Almighty God has by this verse condemned both the Jews and the Christians as the veritable infidels because mere lip belief in God and in His former Prophets has no value unless the Prophet of the time is believed in and obeyed.

Beware! Now the turn of trial has come upon the present generation to recognise the Prophet of the time.

The Almighty God has raised in the beginning of this century Hazrat Mirza Gulam Ahmed as the Promised Messiah and Mahdi Peace and blessings of God be on him.

According to the Holy Quran and the Authentic Traditions the Almighty God has ordained that the

Promised Messiah should be raised from amongst the Muslims in the spirit and power of Jesus son of Mary peace be on him exactly in the same manner as John the Baptist Peace be on him was raised among the Jews in the spirit and power of the Promised Elijah Peace be on him.

Nay the Almighty God has further ordained that the Holy person who shall be raised as His Messenger in the beginning of this century for the revival of His Universal Religion Islam shall also be the General Divine Messenger for every Nation of the world as prophesied by their respective prophets and has therefore manifested thousands of signs, and proofs in support of his claims.

The Almighty God says "He shall not be questioned as to what He does, but they shall be questioned. XXI, 23.

Then in what Tradition shall ye believe in after Allah and His signs? XLV : 5.

Blessed is he who believes in him but he who disbelieves him or degrades him by seeking a distinction between him and other Messengers of God shall meet the same fate as declared above in the Holy Words of the Almighty God.

Fate of those who disbelieve the Divine Messengers.

Verily Allah has cursed the disbelievers and has prepared for them the blaze. For ever therein and ever; they shall not find a patron nor a helper. On the Day their faces shall be rolled in the Fire, they shall say, O would that we had obeyed the Apostle and they shall say, O our Lord, Verily we have obeyed our chiefs and our great men and they have led us astray from the way. XXXIII : 64 to 66.

And those who disbelieve for them is the Fire of Hell, it is not decreed them to die, nor shall their torment be made light to them, thus We reward every disbeliever.

And they shall shriek out therein "O our Lord take us out we will do good, not what we have been doing. ' (God shall reply.)

" Did we not give you an age that whoso would mind could mind and there came to you a Warner, so taste ye; there is not for the wrong doers any helper. XXXV : 34, 35.

And those in Fire shall say to the Keepers of Hell, call upon your Lord that He may remit us one day from the torment. They shall say. " Did not there come to you Apostles with evidences? They shall say " Yes " They shall then say " Pray, but the prayer of the disbelievers ends in failure "

XL: 52, 53.

Whenever a troop (of disbelievers) shall be thrown into it (Hell) its Keepers shall ask them "Did not a Warner come to you?" They shall say, "Yes a Warner did come to us charged with warnings but we called him a liar and said Allah has sent down nothing; Ye are in nothing but vast delusion" and they shall say "If we had only listened and had sense, we had not been among the people of the Blaze." Then will they confess their sins but away away with the fellows of the burning fire.

LXVII: 8 to 11.

Thou shalt not find a people who believe in Allah and the Day of the Hereafter, loving him who opposes Allah and His Apostle, although they be their fathers or their sons or their brothers or their nearest kin; these are the men in whose heart Allah has inscribed the faith and has strengthened them with a spirit from Him. LVIII: 22.

And those who disbelieve shall be ruined and He shall waste their actions. That is for they were averse from what Allah has sent down; and vain are their works. XLVII: 9, 10.

Little, therefore, let them laugh and much let them weep, as the reward of what they earned.

IX: 83.

And never pray for any of them who dies and never stand on his grave. Verily they disbelieved Allah and His Apostle and died in wickedness.

Ask forgiveness for them or do not ask forgiveness for them if thou ask forgiveness for them seventy times yet will Allah not pardon them, that is because they disbelieved Allah and His Apostle. IX: 81.

Warn therefore for the warning is profitable, he that feareth Allah, will receive the warning, and the most reprobate will turn aside, who shall be-exposed to the terrible Fire, in which he shall neither die and shall nor live. LXXXVIII: 9 to 13.

The Hypocrites

Besides the Believers and the Disbelievers there is another class of men which invariably spring up along with the supporters and opposers whenever a Divine Messenger is raised. They are the Hypocrites who stir up disturbance and show feebleness of faith and when remonstrated with, put forward lame excuses. Their life is all along one of mean compromises, now associating themselves with the Believers and then identifying themselves with the Leaders of the Disbelievers. Concerning them the Holy Quran says –

Give glad tidings to the Hypocrites that for them is a painful torment. Those who take the disbelievers for patrons besides the faithful, do they seek honour with them? IV; 137–138.

But the honour is for Allah and His Apostle and the Believers but the Hypocrites do not know.
LXIII: 8.

They (the Hypocrites) desire that ye should become infidels, as they are infidels and that ye should be alike. Therefore take not from among them patrons until they fly for the religion of God. IV:91.

O Believers take not the Disbelievers patrons besides the faithful. Do ye desire to make for Allah an evident argument against you? VI: 143.

Verily the Hypocrites shall be in the lowest depths of fire, and thou shalt not find for them a helper except those who turn and amend and hold fast to Allah and are sincere in their religion to Allah; these shall be with the Faithful and in the end Allah will give the Faithful a magnificient reward. IV: 144-145.

On the Day the Hypocrites both men and women, shall say to those who believe; "Look towards us that we may take some of your light" It shall be said "Go ye back behind you and seek a light" There will be struck between them a wall with a gate, within which shall be the Mercy and the outer side of it has the Torment before it. They shall cry to them "Were we not with you?" They shall say "Yes but ye led yourselves into temptation, cherished (vain) hopes, and ye doubted, and your wishes deceived you until there came the command of Allah and vanity led you away from Allah.

On that Day, therefore no ransom shall be taken from you nor from those who disbelieve; your abode is the fire; it is your patron and wretched the journey thither. LVII : 13-14.

Hast thou not seen those who take for patrons the people upon whom is the wrath of Allah; they are neither of your party nor of theirs; and they swear to lie knowingly

Allah has prepared for them a severe torment; verily, evil is what they do. They make a cloak of their faith, and thus become an obstacle in the way of Allah; therefore a shameful torment awaiteth them.

Not at all shall their wealth or their children avail them aught against Allah; these are the fellows of the Fire, they shall be therein for ever.

On the Day, when Allah shall raise them all, they will swear to Him as they swear to you, thinking it will avail them to some extent. Are not they verily, yes they the liars? LVIII : 15 to 19.

O Believers take not for patrons a people upon whom is the wrath of Allah. LX : 13.

Tradition.

The Holy Prophet Mohammed Peace and blessings of Allah be on him says :—

You will find a double faced person (a Hypocrite) to be amongst the worst people with Allah on the Day of Judgment, he who goes to one people with one face and to another people with another.

The Enmity and Hatred between the followers of Christianity and Jewish Religions shall continue until the Day of Resurrection.

O Jesus, verily I will cause thee to die and exalt thee towards Me and purify thee (of the charges) of those who believe not; and will place those who follow thee (*i. e.* the Christians) above those who believe not (*i. e.* the Jews) until the Day of Resurrection. III : 48.

And We have cast amongst them enmity and hatred until the Day of Resurrection. V : 66.

Reasons for Jehad or Religious Wars in the beginning of Islam.

Permission is given to those who are fought against to fight, for they have been unjustly persecuted and verily Allah is well able to succour them.

Who have been turned out of their homes undeservedly only for that they said our Lord is

Allah. And if it were not Allah's repelling some men by others surely Cloisters and Churches and Oratories and Mosques wherein is the name of Allah ever commemorated would have been utterly destroyed. XXII : 40, 41.

And if Allah had not repulsed people, the one by the other, the earth would have been utterly corrupted but Allah is Gracious towards His creature. II : 251.

Why should ye not fight for the cause of Allah and for the poor oppressed, men, women and children, who cry out O our Lord take us out of this city whose inhabitants are oppressors and make for us before Thee a defender. IV : 77.

Will ye not fight against a people who break their oaths and conspire to expel the Apostle, and attacked you first ? Will you fear them ? But Allah is the more rightful that ye should fear Him, if you are believers. IX : 13.

And remember when disbelievers plotted against thee (the Prophet) that they might imprison thee or expel thee out, and they plotted but Allah is the best in His designs. VIII : 30.

And fight for the cause of Allah against those who fight against you, but transgress not. Verily Allah loveth not the transgressors. II : 190.

(Say to the disbelievers) It will be better for you to give over the fighting. If you return to it, we will do the same; and your forces, however large, shall not avail you at all; for Allah is with the believers. VIII: 19.

Say to the disbelievers, if they desist they shall be pardoned but if they persist, there has already passed away the course of old. VIII: 39.

But if they incline to peace, incline thou to peace also, and rely upon Allah. VII: 63.

But if they break their oaths after their league and taunt you with your religion, then fight with leaders of infidelity verily they have no oaths binding them—haply they may desist. IX: 12.

And afterwards either show favour by free dimissals or take ransoms, until the war laid down its burden (*i. e.*, comes to an end.) XLVII: 5.

If you punish, punish only as ye were punished. XVI: 126.

And if any of the idolators seek thy protection, protect them until he heareth the Word of Allah and then send him to his place of security. That is for they are ignorant people. IX: 6.

Let not ill will against the people who turned you from the sacred Mosque make you transgress. V: 3.

Whoso kills a soul, unless it be for another soul or for violence in the land, it is as though he had killed all men together. V : 35.

Allah does not forbid you to do good to and behave justly towards those who neither fought against you for religion nor turned you out of your homes. Verily Allah loves the just doers.

Allah only forbids you to love those who fought against you for religion and have turned you out of your homes, and have assisted each others in your expulsion; and he who loveth them they are the wrong doers. LX : 8, 9.

Tradition.

The Holy Prophet Mahommed Peace and blessings of Allah be on him says:—

Seek not the meeting of the enemy, and ask welfare from the Lord.

The Islamic Preachings.

Will ye enjoin upon men piety and forget yourselves? II : 41.

And let there be of you a people who call to the good, and what is just, and forbid what is wrong, and these they shall be happy. III : 104.

Ye are the best folk that has been raised up for mankind. Ye enjoin what is good and ye forbid the evil. III : 110.

O ye who believe, be patient, and enjoin patience, and be firm and fear Allah that ye may prosper. III 200.

O ye people now has come to you the Messenger with truth from your Lord, so believe, it is better for you. IV ; 168.

O people of the Book, now has come to you Our Apostle to clear up to you during the interval of the Apostles lest ye say, There came not to us a Herald of glad tidings or a Warner. But now is come to you a Herald of glad tidings and Warner; and Allah over all things is Mighty. V : 22.

And use indulgence and enjoin what is just and withdraw from the ignorant. VII : 198.

O people, now have I preached to you the message of my Lord and advised you, but ye love not those who advise. VII: 78.

Verily the worst moving things before Allah are those who disbelieve and will not believe. VIII : 57.

And the faithful of both sexes are mutual friends ; they enjoin what is right and forbid what is wrong. IX : 72.

Say O people, there has come to you the Truth from your Lord; and he who is guided, his guidance is only for his soul; and he who errs, errs only against it. And canst thou guide the blind, although they cannot see? X : 44.

Persevere therefore in the right path and follow not the path of those who are ignorant. X : 89.

Say : Behold what is in the Heavens and the Earth : but neither Signs nor Warners avail those who will not believe. X : 101.

Upon thee is only to preach, and upon Us the reckoning : XLI, 40.

Announce thou to My servants that I am the Gracious, the Compassionate and that My chastisement—that is a painful chastisement. XV, 49, 50.

And those who join others with Allah say, if Allah pleased we had not served beside Him anything, we nor our fathers, nor had we forbidden anything without Him. Thus did those who were before them. But is there anything that devolves upon the Apostles more than Public Preaching? XVI : 37.

But if they turn aside, then upon thee is only to preach publicly. XVI : 84.

And when ignorant address them, they reply 'Peace'. XXV : 64.

And warn them of the Day of sighing, when the matter is decreed, while in heedlessness they are, and will not believe. XIX : 40.

And warn thy relatives of nearer kin.
XXVI : 214.

Hast thou seen him who takes his lust for his God? Canst thou be a guardian over him?

Dost thou reckon that most of them do hear or have sense? They are only as brutes; nay they err more from the way. XXV : 44, 45.

Wilt thou wear thyself away with grief and hard work for these people who believe not?
XXVI : 2.

And when they hear vain talk, do turn aside from it, and say for us are our works and for you your works; peace upon you! We seek not the ignorant. XXVIII : 55.

Verily thou canst guide whom thou desirest, but Allah guides whom He will, and He best knows those who yield to guidance. XXVIII : 56.

And those who strive for Us, We will surely guide them into Our way, and verily Allah is with those who do good. XXIX : 69.

O my son, be steadfast in prayer, and bid what is just and restrain from iniquity, and bear patiently what befalls thee; verily that is of the bounden duties. XXXI : 16, 17.

And wilt thou spend thy soul in sighs for these people who do not accept the truth? XXXV : 9.

O ye who believe, why say ye what ye do not? Most hateful to Allah is that ye say what ye do not.

Verily Allah loves those who fight in His way in ranks as though they were well compacted building.
LXI, 2, 3, 4.

Mine is only to preach from Allah and His message, and whoso rebels against Allah and His Apostle, verily for him is the fire of Hell, to continue therein for ever, and ever. LXXII, 24.

Warn thou then, for thou art only a Warner. Thou hast no authority over them. But whoso turns back and disbelieves him will Allah punish with a severe punishment.

Verily to Us is their return then verily it is for Us to take their account. LXXXVIII, 21 to 26

O ye who believe, shall I show you a merchandise that shall save you from the painful torment? Believe in Allah and His Apostle, and strive in the way of Allah with your wealth and your souls :—that is best for you, if ye do know.

He shall pardon you your sins, and shall make you to enter into gardens, beneath which rivers flow, and goodly dwellings in the Gardens of Eden:—that is the great bliss. And other things which ye desire (will He bestow) Help from Allah and speedy success And give glad tidings to the believers,
LXI : 10 to 13.

Say what is true, although it may be bitter and displeasing to people.

Refrain from seeing and speaking of the vices of mankind, which you know are in yourself.

No man hath believed perfectly, until he wish for his brother that which he wisheth for himself.

Islam commenced in forlorn state, and it will quickly return to what it was in the beginning; then be joyful ye who are firm.

When people see evil actions being done, but do not alter them, it is near that Allah may punish them.

Verily a man teaching his child manners is better for him than giving one bushel of grain in alms.

Verily, each of you is a mirror to his brother then if he seeth a vice in his brother he must tell him to get rid of it.

Whoever of you seeth a vice being commited, he should prevent it with his hands, if it not be in his power he should forbid it by his tongue; even if this be not in his power he should certainly hate it by his heart, but such a man is the weakest in the faith.

I swear by Him in whose hands is my life, ye should certainly commend good and forbid evil, otherwise Allah will punish you very soon. Then ye will pray Allah and He will not hear it.

Verily Allah and His angels and the inhabitants of heavens and earth to the ant in its hole, and the fish, pray for the Teacher who teaches goodness to men

Religious Freedom in Islam.

Let there be no compulsion in Religion; now is the right way made distinct from error. II : 257.

And say to those who have been given the Book and the illetrates, Do ye accept Islam? Then if they accept Islam they are guided, but if they turn aside, then upon thee is only to preach; and Allah sees His servants. III : 19.

Revile not those whom they call on beside Allah, lest they in their ignorance, despitefully revile Him. VI: 108.

Say O ye people, now is come to you the Truth from your Lord : whoso then is guided is guided only for himself, and whoso errs, errs only against it. And I am no guardian over you. X, 108.

Call to the way of thy Lord with wisdom and goodly admonition and dispute with them in the kindliest way. XVI : 125.

But say "This is the Truth from your Lord, so let him who will believe, and let him who will, disbelieve." XVIII : 30.

Those who delivered the Messages of Allah and feared Him, and feared not any one beside Allah, and Allah suffices as an Accountant. XXXIII : 39.

But if they turn aside, We have not sent thee over them as a guardian ; upon thee is only to preach. XLII : 47.

They would oblige thee by accepting Islam ; say thou oblige not me by your Islam ; nay, Allah obliges you by guiding you to faith, if ye are true. IL : 17.

Nor art thou over them to compel ; but warn by the Quran who fears the threat. L : 4, 5.

Then withdraw from him who turns his back upon Our Warning and desires only the life of the world. LIII, 29.

Obey implicitly the Government under which you live.

O ye who believe, obey Allah and obey the Apostle and those in authority amongst you. IV : 62.

Traditions.

You are ordained to listen and obey those in authority over you whether you be rich or poor, willing or unwilling, whether justice is done to you or the case is otherwise.

Listen and obey even if a negro with a head covered with abcesses is put in authority over you.

The companions of the Holy Prophet asked "O thou Prophet of Allah, if those be Rulers over us who extort from us their rights but refuse us ours what are we to do ?"

The Holy Prophet peace and blessings of Allah be on him replied " Listen to them and obey for they are responsible for their duties and you for yours "

If any one perceived something offensive in his Ruler, he should behave patiently for he who steps out of the obedience to his Ruler a single span he shall perish the death of ignorance. (Bukhari Muslim.)

Obey the Summoner of Allah. If he is a False Prophet he shall bear the sin and shall be destroyed.

Hereafter shall Guidance come unto you from Me. Then whoso follows My Guidance shall not err nor be wretched. But whoso turns away from My admonition, his truly shall be a life of misery. And We will gather him on the Day of Judgment blind. XX : 122, 123, 124.

O our people obey the Summoner of Allah and believe in Him, that He may pardon your sins and deliver you from the painful torment. XLVI : 30.

And who is more iniquitous than him who forgeth a lie against Allah, while he is called to Islam (*i. e.*, total resignation to Him) ? LXI : 7.

Do they say he has forged it? Say if I have forged it, on me be my sin and I am clear of what ye do sin. XI: 35.

Say if I err I err only against myself.
XXXIV: 49.

And a Believer of the Family of Pharoah who had concealed his faith, said "Will you kill a man for that he says my Lord is Allah and he has certainly come to you with evidences from your Lord? If he be a liar then on him is his lie, and if he is truthful there shall befall you something of what he threatens you, verily Allah does not direct him to success who is a sinner and liar." XL. 29.

And who is more iniquitous than him who invents a lie against Allah or calls His signs lies; verily He does not allow the iniquitous to prosper. VI: 21.

And who is more iniquitous than him who invents a lie against Allah or calls the Truth a lie when it has come to him? Is not the resort of the disin Hell?

And he who comes with truth and he who believes it to be the truth: these are the God-fearing.
XXXIX: 33, 34.

Had he forged some discourses concerning Us, truly We would have seized him by the right hand and would have surely cut his jugular vein then none of you could be a defence for him. LXIX: 45-48.

Certainly Allah shall not guide him who is a liar and infidel. XXXIX : 5.

Bible on False Prophet.

If there arise among you a prophet or a dreamer of dreams, and giveth thee a sign or a wonder and the sign or the wonder come to pass, whereof he spoke unto thee, saying, Let us go after other Gods, which thou hast not known, and let us serve them.

Thou shalt not hearken unto the words of that prophet or that dreamer of dreams; for the Lord your God proveth you to know whether ye love the Lord your God with all your heart and with all your soul.

Ye shall walk after the Lord your God, and fear Him and keep His commandments, and obey His voice, and ye shall serve Him and cleave unto Him and that prophet or that dreamer of dreams ***shall be put to death***; because he hath spoken to turn you away from the Lord your God. Deut 13 : 1 to 5.

Believers' Prayer.

O our Lord, verily we have heard the voice of one that called. He called us to faith (saying) "Believe in your Lord" and we have believed.

O our Lord, pardon us our sins, and expiate from us our evil works, and cause us to die with the righteous.

And our Lord give us what Thou hast promised us by Thine Apostles and disgrace not us on the Day of Resurrection; verily Thou wilt not fail the promise.

And their Lord answers them,—I will not waste the work of the worker among you, of male or female : the one of you is from the other.

III : 190 to 193.

All the praises are for Allah who has guided us to this, and we had not been guided if Allah had not guided us certainly the Apostles of our Lord came to us with truth. X : 42.

Some of the Divine Promises to the Believers.

Allah is the patron of the believers : He shall bring them out of darkness into light. As to those who believe not their patrons are Tagut they shall bring them out of light into darkness, they shall be given over to the Fire they shall abide therein for ever. II : 259.

And be not faint hearted and be not sorrowful for ye shall be the victorious if ye be believers.

III : 133.

And whoso takes Allah and His Apostle and the believers for patrons, are verily the party of Allah they shall be victorious. V : 61.

To those who respond to their Lord shall be an excellent reward but those who respond not to His call had they all that the earth containeth twice over, they would surely give it for their ransom. Evil their reckoning ! And Hell their home ! and wretched the bed. XIII : 18.

Verily Allah will ward off evil from believers ; verily Allah loves not the false, the infidel.
XXII : 38.

And Allah will certainly help him who helps His cause. Verily Allah is Powerful Mighty.
XXII : 41.

And they who believe and act righteously shall have forgiveness and an honorable provision ; but those who strive to invalidate Our signs shall be inmates of Hell. XXII : 50.

It is a right due from Us to save the believers.
X : 103.

Give glad tidings to the believers that great graces do await them from Allah. XXXIII : 46.

Fate of False Prophets According to Christian Scripture.

Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles ?

Even so every good tree bringeth forth good fruit, but the corrupt tree bringeth forth evil fruit.

A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

Therefore by their fruits ye shall know them.

(Mathew VII 15-20.)

But the prophet which shall speak a word presumtuously in my name, which I have not commanded him to speak or that shall speak in the name of other gods, that same prophet shall die.

(Deut XVIII : 20.)

Then said the Prophet Jeremiah unto Hanamiah the (false) prophet, Hear now, Hanamiah : the Lord hath not sent thee : but thou makest this people to trust in a lie.

Therefore thus saith the Lord, Behold, I will send thee away from off the face of the earth : this year thou shalt die, because thou hast spoken rebellion against the Lord.

So Hanamjah the (False) prophet died the same year in the seventh month.

(Jeremiah XXVII 15-17.)

For before these days rose up Theudas, a false prophet b. asting himself to be somebody: to whom a number of men, about four hundred, joined themselves: who was slain and all as many as obeyed him were dispersed and brought to nought.

After this man rose up Judas of Galilee in the days of the enrolment, and drew away some of the people after him: he also perished; and, all, as many as obeyed him, were scattered abroad.

And now I say unto you, Refrain from these men and let them alone; for if this counsel or this work be of men, it will be overthrown:

But if it is of God, ye will not be able to overthrow them: lest haply ye be found even to be fighting against God.

(Acts V 36-40.)

Serious warning to those who disbelieve the Divine Messenger of the time. Note the only dreadful question which shall be repeatedly asked in the life to come after death.

O company of jinn and men, *Did there not come to you Apostles from among yourselves relating to you My signs and warning you of the meeting of this Day* ? They shall say, " We bear witness against ourselves " And the life of this world deceived them and they shall bear witness against themselves that they were infidels. VI : 130.

And those who disbelieve shall be driven to Hell in troops, until when they come to it, its doors shall be opened and its Keepers shall say to them "*Did not there come to you Apostles from among you, to recite to you the signs of your Lord and to warn you of this your Day* ? They shall say " Yes ", But just is the sentence of punishment on the disbelievers.

It shall be said, Enter ye the gates of Hell for ever therein ; and evil the resort of the proud.
XXXIX : 68 to 72.

Whenever a troop (of disbelievers) shall be thrown into it (Hell) its Keepers shall ask them "*Did not a Warner come to you* ?" They shall say " Yes a Warner did come to us charged with warnings but we called him a liar and said Allah has sent down ›thing ; Ye are in nothing but a vast delusion " ıd they shall say " If we had only listened and had ıe, we had not been among the people of the

Blaze. They will then confess their sins but away away with the fellows of the burning Fire.

And those in Fire shall say to the Keepers of Hell, call upon your Lord that He may remit us one day from the torment. They shall say "*Did not there come to you Apostles with evidences?* They shall say "Yes" They shall then say "Pray, but the prayer of the disbelievers ends in failure. XL : 52, 53.

And those who disbelieve for them is the Fire of Hell, it is not decreed them to die, nor shall their torment be made light to them, thus We reward every disbeliever. And they shall shriek out therein "O our Lord take us out we will do good, not what we have been doing.

(Allah shall reply) "*Did We not give you an age that whoso would mind could mind and there came to you a Warner*, so taste ye ; there is not for the wrong doers any helper. XXXV : 33 to 35.

May the gracious Allah have mercy on all the readers to whom this reaches and may He inspire them to ascertain and accept the truth of His Promised Messenger whom He has raised for the guidance of humanity in the present age of meterialism according to the prophecies contained in the scriptures of their respective religions. so that they may be heirs to the Divine blessings promised to the believers and save themselves from the terrible punishments to be meted out to the disbelievers as shown in the above verses of the Holy Quran.

Literature regarding his claims and teachings will be supplied free for perusal on depositing the cost which will be fully refunded if the books are returned in a fortnight.

The Judgment Day.

And fear the Day when one soul shall not make satisfaction for another soul at all, nor shall any intercession be accepted from them, nor shall any atonement be taken from them nor shall they be helped. II : 45.

On that Day every one who has disbelieved and disobeyed the Prophet, shall desire that the earth be levelled with them, but they shall not hide a single word from God. IV : 45.

Allah ! There is no deity but He ! He will surely gather you together on the Day of Resurrection—there is no doubt therein. And who is more true than Allah in His saying. IV : 89.

And they say, There is nothing but our life of this world, and we shall not be raised.

And if thou couldst see when they shall be set before their Lord ; He shall say, is not this in truth? They shall say, Yes, by our Lord ; He shall say then taste ye the torment for that ye did disbelieve.

Now have they lost who called the meeting with Allah lie, until when there comes upon them the Hour suddenly, they say, O woe is us for our neglect thereof!—and they shall bear their burdens on their backs. Will it not be evil which they shall be burdened with? VI, 29, 30, 31.

And warn by it those who fear that they shall be gathered to their Lord: there is not for them beside Him patron or intercessor that they may become pious. VI, 51.

O Company of of Jinn and men, did there not come to you Apostles from among yourselves relating to you My signs and warning you of the meeting of this your Day? They shall say, "We bear witness against ourselves;" and the life of this world deceived them, and they shall bear witness against themselves, that they were infidels. VI, 130.

On the Day their (treasures) shall be heated in the fire of Hell, and their foreheads, and their sides, and their backs shall be branded with them,—This is what ye have treasured up for your souls; taste therefore your treasures. IX, 35.

And on the Day He will gather them together as though they had not tarried except an hour of the day, they shall know each other;—Now lost are those who call the meeting of Allah a lie, and are not guided. X, 46.

Aad warn men of the Day when the torment shall come to them.

And those who did wrong shall say "O our Lord respite us to a nearer term; we will make answer to Thy call, and we will follow Thy Apostles."

XIV. 44, 45, 46.

And We will set forth Hell on that Day before the disbelievers, whose eyes have been veiled against My admonition and were not able to hear.

XVIII, 100, 101.

And on that Day shall the wrong-doer bite his hand and say O that I had taken with the Apostle a way.

O woe to me! Would that I had not taken such a one for a friend.

It was he who led me astray from the Warning which had reached me! and the Devil leaves a man in lurch.

XXV, 29, 30, 31.

And on that Day We will gather out of every nation a troop of those who disbelieved Our signs and they shall be marshalled; Until they come together, Allah will say "Did you disbelieve My signs notwithstanding ye encompassed them not by knowledge? What ye have been doing then? And the Word of punishment shall be justified upon them for their wrongs and they shall not be able to plead.

XXVII, 87.

O ye people, fear your Lord and dread the Day when the father shall not atone for his son, nor shall the child atone for his father at all.

Verily, the promise of Allah is true; so let not the life of this world deceive you, nor let the deceiver deceive you concerning Allah. XXXI, 32, 33.

Say thou: For you is the appointment of a Day which ye shall not retard an hour nor hasten on. XXXIV, 29.

They await but a single blast it shall seize upon them while they are wrangling.

And they shall not be able to make a Will, nor to their families shall they return.

And there shall be a trump, on the trumpet and lo! from their graves they shall run to their Lord.

They shall say, O woe to us! who has raised us up from our sleeping place? This is what the Merciful threatened and the Apostles did speak the truth.

It shall be but one shout, and lo! gathered together shall they all be brought before Us.

To-day shall no soul be wronged at all, and ye shall only be rewarded for what ye have done. XXXVI, 40, to 45.

And (on the Day) they shall say "What ails us that we see not the men whom we numbered amongst the wicked. Whom we used to laugh at? Or have they escaped our eyes"

Verily this is the truth that fellows of the fire shall contend with each other. XXXVIII, 62,63,64,

If the wicked possessed all that is in the earth and with it the like thereof, verily they would ransom themselves with it from the pain of the punishment on the Day of Resurrection; and there shall appear to them, from Allah, what they never imagined.

And their evil deeds shall be clearly perceived by them, and there shall encompass them what they did mock at. XXXIX : 48, 49.

And there shall be a blast on the trump and all who are in the heavens and the earth shall swoon away except those whom Allah shall please : then there shall be another blast on it, and lo ! they shall rise up looking on.

And the earth shall shine with the light of its Lord and the Book shall be set forth, and the Prophets and the Martyrs shall be brought forward, and it shall be decided between them with truth, and they shall not be wronged.

And every soul shall be fully paid for what it has done and He best knows what they do.

And those who disbelieve shall be driven to Hell in troops, until when they come to it, its doors shall be opened and its keepers shall say to them, "Did not there come to you Apostles from among you, to recite to you the signs of your Lord and to warn you of this your Day?" They shall say Yes, but due is the sentence of the torment against the disbelievers.

It shall be said, Enter ye the gates of Hell for ever therein ; and evil the resort of the proud.

And those who fear their Lord shall be driven to the Paradise in troops, until when they shall come to it and its gates shall be opened, and keepers, shall say to them Peace upon you ; ye have done well ; so enter into it, for ever. XXXIX : 68 to 73.

The friends on that day shall be enemies unto one another excepting the pious.

O My servants ! There is no fear on you today, nor ye shall be grieved who have believed in Our signs and were resigned enter ye and your wives into Paradise delighted. XLIV : 67 to 70.

And there shall be a blast on the trumpet ; that is the threatened Day.

And every soul shall come, and with it a driver and witness.

Thou hast truly been heedles of this, but now have We taken thy veil off from thee, and thy sight is indeed keen this Day.

And his companion shall say, This is what is with me ready. L : 20 to 23.

The day the earth shall cleave asunder over them of a sudden ; that is a gathering easy for Us. L : 44.

The Day the crier shall call to an awkward thing.

With down cast eyes shall they come forth from the graves, like locusts scattered abroad.

Hastening to a crier. The disbelievers shall say, This is a hard Day. LIV : 6, 7, 8.

For on that day neither men nor jinn shall be asked of his sin!

The wicked shall be known by their marks, and they shall be taken by fore-locks and the feet!

LV : 39, 41.

There shall not profit you your kindred, nor your children, on the Day of Resurrection; a severance between you; and Allah what ye do doth see.

LX : 3.

O Disbelievers, present no excuses. To-day ye shall certainly be rewarded for what ye have done.

LXVI : 7.

The Day when the leg is made bare, and they shall be called upon to worship, and they shall not be able.

Their looks shall be cast down-shame covering them for that they were called to worship while yet they were safe. LXVIIII : 41, 42.

And how will ye escape if ye believe not on the Day which shall make children grey headed.

The heaven shall be rent by it: and the threat shall be carried out.

Verily this is a Warning: let him who will take to his Lord a way. LXIII : 17. 18, 19.

The Day when the spirit and the angels shall stand in order they shall not speak, unless he whom the Merciful shall permit, and who shall speak aright.

That is the sure Day: whoso then will, let him take to his Lord a home.

Verily, we warn you of a chastisement at hand the Day when a man shall see what his hands have sent before him, and the disbelievers shall say, O that I were dust! LXXVIII : 38, 39, 40.

On that Day shall man remember what he has striven after.

And Hell shall be in full view of all who will be looking on: then whoso has transgressed.

And has chosen the life of this world.

Verily Hell,—that is his abode.

And whoso has feared the appearing before his Lord, and has kept his soul from lust.

Verily the Paradise —that is his abode!
LXXIX : 35 to 40.

On that Day shall a man fly from his brother.

And his mother and his father.

And his wife and his children.

To every man, on that Day his own concerns will be enough.

Faces on that day shall be bright,

Laughing and joyous!

And faces on that Day with dust upon them.
Darkness covering them;
These are the disbelievers, the wicked.
LXXX : 35 to 42.

And what shall make thee know what the Day of Judgment is?

Again, what shall make thee know what the Day of Judgment is?

A Day when one soul shall have no power to avail anything for another soul, and the command on that Day shall be of Allah. LXXXIII : 16, 17, 18.

And Hell on that Day is moved up;—on that Day shall man remember; but how will remembrance avail him?

He will say, O that I had sent something forward for my life!

On that day none shall punish as with his punishment.

And none shall bind with bonds as His.

O thou soul which art at rest!
Return to thy Lord, well pleased and well pleas-

Enter thou among My servants.
And enter thou My Paradise.
LXXXIX : 23 to 30.

AHMADIA MOVEMENT.

Founded by AHMED of Qadian, the Promised World Messenger of the Latter days whom God raised for the guidance of Humanity in the present Age of Materialism.

He is the Promised Messiah & Mahdi for the Moslems.

He is the Promised "Savior" for the Christians & Jews.

He is the Kalki Avatara or incarnation of Krishna for the Hindus.

He is the Promised Saoshyant for Zoarstrians.

In short he is the most anxiously awaited and long looked for Divine Messenger having the embodiment of spirit and power of prophets of all the previous nations of the world.

The present Leader of the Ahmadia Movement is :—

His Holiness HAZRAT MIRZA B. MAHMUD AHMAD, Caliph II, Qadian Punjab. India.

They shall go on waiting for ever and no Elias shall descend from Heaven, nor shall a Messiah appear, and for their obstinacy they shall for ever be shut out of the Kingdom of Heaven.

Similarly, if the Christians persist in their error and reject these heavenly signs and shut their eyes to the Truth, they shall go on waiting till the end of days and no one shall apear. Those who were to come are come. He came who was to come in the name of the Lord and who, like Moses, was to be a law-bearer; and he is also come who was to come in the name of Jesus to testify to the the spirit of Truth and to proclaim it.

No Comforter or Messiah shall henceforth appear till the end of days, and those who wait shall only realise the bitterness of waiting. As was written, another was to come in the name of Jesus and not Jesus himself, and his advent was to be like the advent of John in the name of Elias.

The Promised Messiah said to the Christians: — "Ye preach the Kingdom of Heaven and call men to it, but ye yourselves have not accepted the Comforter concerning whom Jesus has said, 'He will teach you the whole truth' although he appeared over thirteen hundred years ago. Not only have ye not accepted him but ye hate him. Ye love him that came as the Son, and hate him who came in the name of the Father, and ye forget that a sin against the Son may be forgiven but not one against the Father. What

has come to you, that ye love the branch but destroy the tree?

"And your greatest sin, in comparison with which all your other sins and failings fade into nothing, is that ye dishonour Him who is the Creator of Heaven and Earth, and who is the God of Adam, the God of Noah, the God of Abraham, the God of Ishmael, the God of Isaac, the God of Joseph, the God of Moses, the God of David and the God of Jesus. Ye read that the Lord is One and ye also read that the Son received everything from Him, and you also read "Thou shalt have no other God beside Him,' and then ye deem Jesus to be really His son, whereas he was only a servant of His and one of the prophets and was only called the son of God in the sense in which those to whom the word of God came were called Gods, and ye worship him and pray to him, and honour him as God alone should be honoured, and in the same breath ye say, 'Thou must not set up other Gods beside God, for this is an evil thing and hateful in the sight of the Lord,' Are you not afraid of the consequences of this abominable sin?

"Verily, I say unto you that Jesus himself shall testify against you before the Father and shall disown you, for he always praeached that thou must honour the Father above all things; and he always taught that God alone has the knowledge of things hidden, and He alone has power, and all signs are with Him, and He alone will judge, and He alone is the Master

and He alone is the Giver. But ye have cast aside his words and while professing to love him ye act like enemies and calling yourselves his disciples ye have destroyed the work of his life-time; and then you are pleased that he will come back and reward you.

"Ye misguided people! He will not reward you but will prove your guilt. Behold! I have been sent in his name to point out to you the error of your ways and to warn you of the day when the heavens shall be shaken and the earth shall tremble, and that which a man's hands fashioned and which appeared goodly in his sight and of which he was proud will compass his ruin, and his own handiwork shall destroy him and the fruits of his labour shall kill him, and that which a man rejoiced in will push him into the grave.

"Repent, therefore, before that hour arrives and accept him of whom ye were told by the Messiah in his first advent, and to whom he calls you in his second. If ye accept him, I shall testify it of you before the Father and shall declare your righteousness unto Him, and ye shall find His pleasure and realise His mercy.

"Ye say that Jesus died on the Cross and thus ye proclaim him, who was innocent, accursed, and bring him who suffered travail for your sake into contempt. For it is written in the Scriptures that he who dies on the cross is a false prophet and shall be

accursed. By your mouths do ye then acknowledge his falsehood and cause his enemies to laugh at him. Curse means estrangement from God, then how say ye that Jesus was the beloved of God, and yet was estranged from Him. The wicked alone turn away from God and the transgressors alone hate Him. Then why do ye hold Jesus accursed, who was the beloved of God?

"Do ye not read, 'An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas! For as Jonas was three days and three nights in the whale's belly, so shall the son of man be three days and three nights in the heart of the earth.'* Then, did Jonas enter the belly of the whale dead, that the son of man should have entered the heart of the earth dead also? Did Jonas remain three days and three nights in the belly of the whale dead or alive? Then, why should the son of man remain three days and three nights in the grave dead?

"Understanding, why do ye shut your eyes and proclaim your master a sinner that ye may be proved righteous? Jonas entered the belly of the whale alive, remained there alive and came out alive, so did the son of man enter the heart of the earth alive, remained there alive and came out alive, and Jerusalem was shown how the Lord of Life and Death had the power to take His servant down from the cross alive

*Mathew xii: 39, 40.

and to save him from death before the very eyes of his enemies, and to justify His words by the doings of their own hands.

"You read that after leaving his tomb he went secretly about in Jerusalem and Galilee and showed his wounds to Thomas and said to his disciples, 'Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.' And when he had thus spoken, he shewed them his hands and his feet,† and they gave him meat and he ate it, and yet ye do not believe that God saved him from the accursed death of the cross and showed the sign of the prophet Jonas by causing him to appear as one dead and sent him to seek the lost sheep of Israel and to give them the tidings of the Kingdom of God."

†Luke xxiv 39, 40.

The object of the Advent of Ahmed the Promised Messiah Peace and blessings of God be on him.

"I have come to establish the truth of Islam and to convince men of its beauty, and to lead them to the fountain of its teachings and to refresh their soul with its waters. I have brought no new law or command. The Holy Quran is the final code of Divine Laws and Muhammed (on whom be peace and the

blessings of God!) is His last Lawbearing Prophet. I am His Messenger but without a new law; and I am a Prophet but without a book; and the sole object of my advent is to serve Islam and to propagate it and to remove from its bright face the dust that has settled there as the result of the stormy thoughts of man during the latter days."

Islam as professed and declared by Ahmed.

Peace and blessings of Allah be on him.

(*In his own words.*)

"The five things on which Islam is based is our creed and we are holding fast by the word of God, *viz.* the Holy Quran by which the Muslims are required to hold fast; and like Farooq (May God be pleased with him) we say 'The Book of God is sufficient for us.' We believe that there is no deity but Allah and that our Master Hazrat Muhammad Mustafa (may peace and blessings of God be upon him) is a Messenger of God and the seal of Prophets, and we believe in Angels, in the Resurrection, in the Day of Judgment, and in Heaven, and Hell. We believe that whoever deducts even a tittle from the *Shariat* of Islam or adds even a jot to it or whoever inculcates the abandonment of the divine commandments or declares the forbidden things to be lawful is faithless and has turned away from Islam. We admonish the

members of the Community that they should have a sincere faith in the Holy formula of Islam, *viz* that there is no deity but Allah and that Muhammed is a Messenger of God and that they should die on this faith, that they should believe in all those prophets and all those books whose truth is testified to by the Holy Quran, that they should observe fasts and prayers, pay the ***Zakat***, and perform pilgrimage to Mecca and obey all other commandments laid down by God and His Holy Messenger, believing them to be divine commandments and abstain from all things that have been prohibited, in exact accordance with the teachings of Islam. In short, it is obligatory on them to believe in all those things on which all the righteous Muslims that have gone before us were agreed both in belief and practice, and all those matters which are held to consitute Islam according to the unanimous opinion of the ***Ahl-i-Sunnat***. We call both the heavens and the earth to witness that this is our religion and whoever imputes to us anything contrary to this religion brings against us a false imputation dishonestly and impiously, and on the Day of Judgment our claim against him will be, when did he cleave open our bosoms to see that in spite of our professions we held contrary views in our hearts. Beware that the curse of God falls on those who lie and who are guilty of imposture!"

(Ayyamus Sulh Page : 86 to 87.)

Ahmed's last letter to the Press regarding his Prophethood.

(*In his own words*)

"I have been always telling the people through my writings and now again declare that the charge which is brought against me that I, as it were, lay claim to a prophethood which cuts off my connection with Islam and which means that I look upon myself as an independent prophet so that I have no need to follow the Holy Quran, and institute a separate creed and a separate Qibla and hold the *Shariat* of Islam as abrogated and exclude myself from the followers of the Holy prophet (may peace and the blessings of God be upon him) is untrue. Nay, I look upon such a claim as ***Kufr***. Not only now but ever in my writings I have been declaring that I lay no claim to such prophethood and the charge against me is a calumny. The basis on which I call myself *Nabi* (a prophet) is only this that I am honoured by the communion of God that he frequently speaks to me and replies to my prayers and reveals to me many hidden things and discloses to me such secrets of the future as He never discloses to anyone unless he enjoys special nearness to Him But I am not a prophet in the sense that I, as it were, separate myself from Islam or abrogate any commandment of Islam.

My neck is under the yoke which Islam lays on us and no one has power to abrogate even a jot or

title of the Holy Quran. So I call myself *Nabi* (prophet) only because in Arabic and Hebrew *Nabi* means one who, being inspired by God, announces prophecies in a very large number Seeing that generally men have visions and some receive inspiration also, but that inspiration is meagre in quantity and contains very few secrets of the future, and besides being meagre it is also doubtful and confused, therefore reason demands that he whose revelation and whose prophecies are free from such defects should not be classed with other ordinary men, but should be called by a special name, so that he may be distinguished from others. Hence only in order to give me a distinguished position God has called me *Nabi* and this is a title of honour that has been conferred on me so that there may be a distinction between me and others. In this sense, I am both a *Nabi* and an *Ummati* a follower of the Holy prophet, (may peace and the blessings of God be upon him.)"

(*A letter to Akhbar-e-am of Lahore 26-5-1908*)

"I swear in the name of God, who has my soul in His hand that it is He who has commissioned me and it is He who has conferred on me the appellation of Prophet, and it is He who has called me by the name of the Promised Messiah."

"I am the Promised Messiah and am the same whom the greatest of prophets has named *Nabi Allah* Prophet of God."

Three Ways of Assurance regarding the truth of the Promised Messiah's Claims.

(An extract from "The Ahmadia Movement" being the Paper written by the Leader of the Ahmadia Community for the Religious Conference held in London in September 1924.)

Sisters and Brothers ! before bringing this discourse to a close, I would like to point out three ways of assurance for those who ordinarily are not satisfied by a simple hearing of facts, however strongly supported they may be by convincing proofs and trustworthy evidence, and demand a personal experience of divine signs. God has, out of His mercy placed certain and sure means at the disposal of such people for their assurance and firm faith. The Promised Messiah (may peace and the blessings of God be upon him) has accordingly suggested three ways for them.

The first way suggested is that having freed themselves from bias of any sort, the seekers after truth should fervently pray to God the Almighty for forty nights continuously before going to bed, saying, " O God. if this person, (Ahmad) who claims to be Thy Messenger, with the expressed mission of establishing Islam, the religion of God, in the world, and convincing the people as to its truth by showing Islam in its pristine beauty, is really from Thee and Thou hast sent him as a Messenger, I, who am at a

loss to understand his truth through facts and arguments, because the real facts are not fully before me, pray to Thee O *Haq* (Truth) Who is the source of all truths, O *Hadi* (Guide) Who is the source of all guidance, O *Rauf* (Kind) Who does not like to see His creatures in difficulties, to open my heart for the acceptance of his truth." If one prays thus sincerely for forty nights regularly, one is sure to be guided to the right path, and God will open his heart and will show him a sign for the truth of the Promised Messiah. The decision at which he will thus arrive will be under the guidance of God and as a result of his prayers to Him. He will, therefore, feel in his mind faith and assurance. I confidently hope that seekers after truth in the West will not ignore this just and easy course for arriving at the truth. I do hope that they will admit its importance because in this way they can neither be played a trick upon by any clever person, nor will they be taken in merely by the masterly words of an orator. It is in reality an appeal to the Lord God from His humble servants and the decision then comes from the Most Merciful God whose decision is the best and the truest of all.

There is a second course open to those opponents of the Promised Messiah who after thoroughly going into his claims and studying the arguments put forward by him in support of his truth still positively declare that he is an impostor and that God has not sent him for the reformation of the world and who go so far as to say that his claim is nothing but a

fabrication and is only a fraud to mislead the people. The Promised Messiah did not let such people go unchallenged. He proposed to them that they should declare their disbelief on oath after going through his book entitled the *Haqiqat-ul-Wahi*, a book dealing with most of the important signs that had come to pass up to the date of its compilation. Their declaration should be to this effect that they have thoroughly read the whole of the *Haqiqat-ul-Wahi* and that even after its perusal they hold Ahmad to be a pretender and impostor and that if they are not right in their conclusion and Ahmad is true in his claims, God may send down upon them such wrath of His, as He has been sending upon the enemies of His holy Messengers.

The Promised Messiah positively says that such opponents would be overtaken by the wrath of God as their predecessors, the opponents of the former prophets, were overtaken by it, and they would serve as an example for others. We have known it for certain that those who insisted on being visited by the wrath of God instead of invoking His mercy and took up a defiant attitude have always been visited by extraordinary punishment. No doubt they were doomed to death but others were saved through them, *i. e.* by seeing the disastrous end of their opposition.

There is a third way for judging the truth of his claims which the Promised Messiah proposed for the learned advocates of the different religions. Admitting the fact that a religion is known by its effects

as a tree is known by its fruits, we should see through the advocates of which religion is manifested the glory of God. In accordance with this principle the following proposal was put forward by him. Twenty persons suffering from some dangerous diseases of the worst type should be selected and then they should be equally divided by lot between the parties, half of them going to him and the other half to his opponents. Both parties should then pray to God for the recovery of their respective patients. The Promised Meesiah declares that if anybody would ever come forward in this contest of prayer, God should grant him (the Promised Messiah) victory over the advocates of other religions to such a degree that people would have to confess that the Hand of God was with him.

Some might think that this proposal could not be put in practice now since the Promised Messiah is now no more in this world. To such people I wish to say that the Messengers of God are not like magicians who give a performance for the amusement of the people and then move on. They are a blessing of God for the world. They not only give glad tidings to their followers but actually bring boons for them. The greatest proof of their truth is that they leave behind them a community at whose hands God continues to manifest His powers. So if there are any people who are willing to see such a sign, provided that their acceptance of the truth may be advantageous to its spread and propagation, God

through His grace and mercy will undoubtedly show them this sign even now at the hands of the righteous followers of the Promised Messiah, because God is very Merciful to His people and is ever desirous to take them out of darkness into light.

Hearken O ye peoples of different parts of the Globe !

(An extract from the "Ahmadiat or the True Islam" being the paper written by the Leader of the Ahmadia Community for the Religious Conference held in London in September 1924)

Sisters and brothers, God has created us so that we may become manifestations of His glory and absorb His attributes in our own persons. Until we have attained this object we cannot be called successful. Of what significance is our worldly advancement? It has no greater value than a mere pastime. Of what use can all this advancement be to us if we displease our God, and shut upon us the door of eternal advancement? Even if we are great inventors in the sphere of this material world, but if we do not turn our attention to that knowledge by means of which we may attain to light in our eternal life, our case is like that of a school-boy who plays the whole day long and is pleased with the idea that has overcome his adversary in a play competition but pays no heed to that contest which will reform his whole life.

Real life is that which knows no end and real pleasure is that which is never destroyed and real knowledge is that which is always increasing. So turn to eternal life, everlasting pleasure and real knowledge, so that you may enjoy the peace of both the worlds and may please God just as you seek to please the people of the world.

Sisters and brothers, seeing you in perplexity and distress, God has thrown open for you the door of His Mercy and has Himself come to call you. So prize this favour and this love of His and reject not His blessings and look not down upon His favours and turn not away from them, for He is the Creator and the Master and the pride of any conceited person avails not before Him. Come forward and enter the door of His grace so that His mercy may take you in its embrace and the mantle of His grace may wrap you in its folds.

O people of England, God has bestowed honour upon you in this world but with this honour your responsibility has increased, for every one who is under a greater obligation has greater responsibilities. Through the grace of God you have ruled the oceans for hundreds of years, and your country is styled the Queen of the oceans, but did you ever turn your attention to that King Who is the Fountainhead of all honours and a glance of Whose favour has raised you to this dignity? Did you ever seek the ocean of divine knowledge which rolls in the heart of him who seeks

it. Ah! you went to the North and you went to the South, and you examined every cubit of water that is on the face of the Earth and you have discovered all depths, but alas! you have never dived to sound the depths of the ocean of spiritual knowledge, nor did you send out expeditions for its discovery. You have traversed every span of Earth in search of islands and in the exploration of lands, and your fleets have steered in all directions, but you never went forth in search of the Beloved One who is the Creator of all these lands and the Maker of all these islands. Is it wise to collect the dry leaves that drop from a tree and to abandon its fruit?

Sisters and brothers, I convey to you the glad tidings that the Mercy of God has now been excited just as it was excited hundreds of years ago, just as it was excited in the days of Muhammed (may peace and the blessings of God be upon him), just as it was excited in the days of Jesus of Nazareth, just as it was excited in the days of Moses, just as it was excited in the days of Isaac, just as it was excited in the days of Abraham, just as it was excited in the days of Noah.

The Sun of His knowledge has to-day risen in the same way just as it used to arise in the time of the previous prophets. So come forth and instead of the close air of the rooms inhale the cool and refreshing air of Divine Mercy in the vast regions of the spiritual world, and brighten your eyes with the pleasant light

and glamour of the Sun of Divine knowledge, for such suns do not rise every day. I say to you and to all these peoples who are leading a life of peace under the banner of the British Government, "See! God has laid the hand of His blessings on your head, so respectfully bend your knees before Him."

I say to the people of Wales: O Wales! look at thy industry and labour and see how much of thy labour is for God.

O Scotland! thou art proud of thy freedom and liberty, but hast thou displayed the same liberty in understanding and accepting the words of God as in other matters?

O people of Ireland! your patriotism and zeal are proverbial but have you set apart any portion of this love for God also? Have you displayed the same zeal for finding God as you have done for the attainment of Home Rule?

O people of the colonies, you possess the aptitude for establishing new colonies and eagerly colonize new lands, but why are you indifferent to the colonization of that island of Divine Wisdom which has made its appearance in the ocean of knowledge?

I again say to you all, "See! God has laid the hand of His blessings on your heads. So respectfully bend your knees before Him, for He is the King of kings and the Emperor of emperors. Bend your heads before Him so that He may anoint them with the blessings of Faith just as He has anointed them with the blessings of this world."

The blessings of God are unlimited. He is the God of every country and every people, and His true worshipper also does not like to be bound by limitations and forms. Indeed he is a well-wisher of his country and of his nation but the range of his sympathy extends far beyond his own country and his own people. He is far above such limitations. He is a well-wisher of all mankind and he sees in all men the signs of that brotherhood which are to be found in them as being the creation of God Who is the Lord of the Worlds. The black and white, the Western and the Eastern people, members of his own nation and the foreigners are alike in his eyes as human beings. Sympathy for every one of them is deeply rooted in his mind and love of all men swells in his breast. He is in reality a true manifestation of the Lord of the worlds. So I do not confine my address to any particular nation or to any particular country. But I invite all nations of the earth to the message of that God Who has not been niggardly towards any nation in the distribution of His boons, Who has kept open the door of His mercy for the people of all countries alike, and I say, O people of America and Europe! O inhabitants of Australasia and Africa! and O residents of Asia! wake up from your sleep of indifference and open your eyes, for the Sun of the love of God has arisen from the unknown land of Qadian, so that it may remind every one of the Love of the eternal King which He bears towards His servants, that the

darkness of doubt and suspicion may be dispelled, that the coolness of difference and carelessness may be removed, that the highwaymen of vice, wickedness, oppression, murder, disturbance and all sorts of evils, who are always lying in ambush to rob man of the wealth of his faith and peace, may run away and hide themselves in dark caves which are their real abode, that pure-minded and holy men who are like angels on this earth may, in the light of this Sun, bruise the head of the serpent which had bitten the heels of Adam and Eve, and may break the poisonous fangs of Satan to deliver the world from his mischief.

O ye that dwell in the lands of East and West cheer up and banish dejection from your minds, for at last the bridegroom has come whose advent you awaited. It does not behove you to-day to feel sad and sorrowful. Now is not the time of grief and sorrow but it is the time of rejoicing and exultation. Now it is not the time of de-spair but of hopefulness and aspirations. So deck yourselves with the garland of holiness and adorn yourselves with the ornaments of purity, for your old desires have been fulfilled and that for which you have been longing for centuries has come to pass.

Your Lord has Himself come to your homes, and your Master Himself seeks to please you. Come, come, so that having forgotten our petty disputes we may all be united on the hands of the Blessed Messenger of God, may sing the songs of His praise and chant

the hymns of His adoration, and may lay such a firm hold of His skirts that that Beloved One may never again be separated from us. Amen!

"And our last words are that all praise is due to Allah, the Lord of the worlds."

In the name of Allah the Beneficient the Merciful. We praise Him and pray for His choicest blessings upon His noble Prophet.

CONDITIONS OF BAI'AT.

(Initiation into the Ahmadiyya Movement.)

The man who accepts ***Baiat*** should firmly make up his mind ;—

Firstly, that up to the day of his death he shall abstain from ***Shirk i. e.***, setting up equals to God.

Secondly, that he shall keep away from falsehood, adultery looking at women other than near relatives, cruelty, dishonesty riot and rebellion, and, in short every kind of evil : and shall not allow himself to be carried away by his passions, however strong they may be.

Thirdly, that he shall pray five times a day without fail, according to the commands of Allah and His Apostle, and to the best of his ability shall try to

offer his Tahajjud prayers (prayer of the latter part of the night), to invoke the blessings of God (Darud) upon His Prophet, to ask pardon for his sins and the help of God; and remembering the blessings of God he shall always praise Him.

Fourthly, that he shall in no way harm God's creatures generally and Moslems particularly under the influence of his passions—neither with his hands, nor with his tongue, nor by any other means.

Fifthly, that in every state of sorrow or pleasure, prosperity or adversity, felicity or misfortune, he shall prove himself faithful to God and that in every condition he shall accept the decree of God and in this way he shall be ready to bear every kind of insult and pain. At the time of any misfortune he shall never turn away from Him but rather he shall advance further.

Sixthly, that he shall not follow vulgar customs and shall abstain from evil inclinations and that he shall completely submit to the authority of the Holy Quran and that he shall make the sayings of God and His Apostle the guiding principle of his life.

Seventhly, that he shall fully give up pride and haughtiness and shall pass his days with humility, lowliness, courtesy and meekness.

Eightly, that he shall consider religion, the dignity of religion and the well-being of Islam dearer

than life, wealth and children and in short dearer than everything else.

Ninthly, that he shall be for God's sake showing sympathy with the creatures of Allah and to the best of his power he shall use his natural abilities for the welfare of God's creatures.

Tenthly, that he shall establish a brotherhood with me (the Promised Messiah) on condition of obeying me in everything good and keep it up to the day of his death and this relationship shall be of such a high order that its example shall not be found in any worldly relationship either of blood relations or of servant and master.

The articles of faith of the Ahmadiyya Community.

1. God is one and nobody is or can be his co-sharer in His self, attributes, names or worship.

2. The angels exist.

3 God has been sending from time immemorial His Apostles in every country and nation for the guidance of His creatures and we believe in every one of them whose names have been mentioned in the Holy Quran individually and in the rest collectively.

4. Our Book is the Holy Quran and our Prophet is Mohammed (peace be upon him) and he is the seal of prophets.

5. The door of inspiration has always been and shall always be open and no attribute of God ever becomes useless. As He used to hold communion with His good servants, so He does even now and shall continue to do up to the end of the world.

6. This is our firm faith that divine decree (*taqdir*) as enunciated by the Holy Quran is correct and that God listens to and accepts the prayers of His creatures and great deeds are achieved by means of prayer.

7. We believe in the rising of the human beings after their death and also we firmly believe that the Heaven and the Hell as described by the Quran and the Traditions exist and that on the day of Resurrection our Prophet Mohammed peace be on him shall be the intercessor.

8. We firmly believe that the man about whom prophecies have been made by the old prophets under different names and of whom the Holy Quran speaks in the verse "He it is who raised a Prophet among the Meccans.....and among others of them who have not yet overtaken them" as the second advent of our Lord Mohammed and whom our Lord Mohammed calls Messiah the Prophet and the Mahdi—(the man) is Hazrat Mirza Ghulam Ahmed of Qadian and besides him nobody is the Promised Messiah.

9. It is our firm belief that the Holy Quran is a perfect book and that no new law shall be required

till the Day of Resurrection and that our Lord Mohammed possesses collectively all the qualities of all the prophets and that after him none can, far from gaining any spiritual eminence even became a true believer except by complete obedience to him. We, not for a moment believe that any old prophet will come to this place a second time, because in that we will have to admit some defect in the spiritual powers of our Lord Mohammed— —but we believe among his followers Reformers have appeared and shall continue to appear with spiritual knowledge of a very high order. Not only this, but a man can even gain prophethood by the help of our Lord Mohammed's spiritual powers, but no prophet with a new book or having been appointed direct will ever come; for in this case it would be an insult to the perfect prophethood of our Lord and this is the meaning of the seal of prophets and in this sense the Lord has on the one hand said "There is no prophet (*i. e.*, an independent prophet or a prophet with a new law) after me" and on the other hand has called the coming Messiah a Prophet of God.

10. According to this we believe that a man— the Promised Messiah,—has gained prophethood in spite of his being a follower of our Lord. We believe in the miracles of the prophets which in the words of the Quran are called signs of God and this is our firm faith that God for the manifestation of His glory and for proving the truth of His Apostles has been

through His servants showing signs which are beyond the power of human beings.

The Duties of the Ahmadiyya Community,

The Ahmadiyya Community is neither an anjuman nor is it a religion. But the meaning of the Ahmadiyya Movement is this that it is a body of Moslems that having recognised the Promised Messiah as a means of guidance have accepted the true Islam which was given to the world through our Lord Mohammed and who have accepted all the claims of the last Messenger of God, *viz* the Promised Messiah. Hence the obligation of the Ahmadis are the same as have been fixed by the Holy Quran for a Muslim and which have been sanctioned by the usage and practice of our Lord Mohammed and his Companions. Hence acting upon the laws of the Quran, the practice and sayings of the Prophet is a distinct duty of every Ahmadi. But since Islam considers the propagation of the truth as one of the important duties of a Muslim and it has been considered as one of the distinguishing features of the Muslims that they ask the people to do good and prohibit from doing evil—a duty the performance of which made the Muslims so successful in the beginning, hence the Promised Messiah as laid much stress upon this point and has made it obligatory for the members of the Community that they should send a part of their income to Qadian for this purpose. This money is

spent for the propagation of Islam on the lines fixed by the Promised Messiah. Hence every Ahmadi should make it a rule for himself to send a part of the income for the furtherance of the objects of the Movement. The amount of this contribution has not been fixed but left to be determined by the love and zeal of a man for the Movement. Be the sum small or great, it is obligatory on every Ahmadi to help the Movement with his mite. Some friends spend one tenth and even more of their income for the help of their religion.

The Management of the Ahmadiyya Movement.

As has been the custom of God from time immemorial that He starts a line of successors for looking after the welfare of the community which is prepared by the Messenger of God, so in this age too He has started a line of successors. Without it no progress is possible for a disorganised body is incapable of performing anything great. Hence for the purpose of keeping the community united, and for using its potentialities collectively for the welfare of Islam a line of successors has been started. This is our firm conviction as it is also mentioned in chapter xxiv, 55, that successors are appointed by God. Hence it is the duty of the every Ahmadi, as long as it pleases God to favour us with the blessing, to accept the Baiat of the Caliphs one after another.

All the new converts should also enter into the Baiat of the successors to the Promised Messiah or their representatives. But if any man for any reason cannot personally come to Qadian he may also enter into the Baiat by means of a letter. At present there are 2 Anjumans—(*a*) Sadr-Anjuman Ahmadiyya, (*b*) Anjuman Taraqqi Islam,—under the Khalifatul Masih for carrying on the work of the Movement. The Sadr-Anjuman Ahmadiyya according to the instructions of the Promised Messiah and in consultation with the Khalifatul Masih looks after the executive and educational necessities of the Community. Among some of the most important duties of this Anjuman is looking after the comforts of the guests who come to Qadian, maintaining schools for the secular and religious instruction of the community, carrying out the instructions contained in the Will of the Promised Messiah and conducting the Review of Religions. But as the propagation of Islam requires special attention, hence the Anjuman Taraqqi Islam busies itself with this work. Those friends who send their contributions generally point out how much is to be given to the Sadr-Anjuman and how much is to be alloted to the Taraqqi Islam. As ***zakat*** (legal alms) should be kept in the Bati-ul-Mal (the Treasury) so everyone on whom ***zakat*** is compulsory sends it to Qadian. It is collected by the Anjuman Tarraqqi Islam and spent according to the instructions of the Successor to the Promised Messiah. As it is necessary for the progress of the Movement to keep in touch

with the centre, hence according to the instructions of the Promised Messiah an Annual Gathering of the Community is held by the end of the month of December every year. This gathering is attended by the members of the community from every part of the country. In these meetings means are devised for strengthening the faith of the Ahmadiyya community and for enlarging its Mission work. This should be attended by every member of the Community. Besides, friends should also from time to time try to come to Qadian and should write letters to the Khalifatul Masih (Successor to the Promised Messiah) every now and then for in this way the Khalifatul Masih feels an inclination to pray for the writer and besides the welfare of the different members of the Community also becomes known. The first Khalifa of the Promised Messiah was the late Hazrat Moulvi Noorudin Sahib and the present Khalifa is Hazrat Mirza Bashiruddin Mahmud Ahmad Sahib.

Some Instructions for the new Ahmadis.

Since the Promised Messiah was a Messenger of God and the denying of the Apostles of God is a dangerous boldness and deprives a man of faith, hence according to the Quran, the Traditions of the seal of prophets and the sayings of the Promised Messiah, it is the duty of every Ahmadi that he should pray under the leadership of Ahmadi Imams

only. But in those places where Ahmadi Imams cannot be found, he should offer his prayers alone and should pray to God to give him a Jamaat or Society of his own, because a true believer can never remain alone. Similarly, it has been prohibited that Ahmadis should give their daughters in marriage to non-Ahmadis, for wives are generally influenced by their husbands and thus it is making a soul apostate. Likewise, Ahmadis should not attend the funeral service of non-Ahmadis, for it would amount to interceding with God for a man who has proved himself an enemy by denying and opposing the Promised Messiah.

"Shall an Ahmadi say his prayers led by a non-Ahmadi as Imam"?

(Taken from the diaries of the Promised Messiah published in the periodicals of Qadian.)

On a question being put on the 20th February 1901 as to why he had forbidden his followers to say prayers in the lead of a non-Ahmadi Imam, the Promised Messiah replied :—

"The people who have mistrusted us from the very out-set and are thoughtlessly indifferent to the afflictions to which this Movement has been subjected, have not acted piously, and Allah says in His Book :— انما يتقبل الله من المتقين (*i. e.*, He

accepts the prayers of the pious only). This is the reason why you have been enjoined not to say your prayers with an *Imam* whose prayers do not come to the degree where prayers are accepted. It has always been held by the Divine Doctors that whosoever opposes the truth is gradually deprived of the light of faith. He who does not believe in Muhammed, (peace be on his soul) is an unbeliever (Kafir) but he who rejects the Mahdi and the Promised Messiah shall also be deprived of the light of faith. The result is the same in both cases. It begins with opposition which developes into estrangement and which in turn is followed by blind enmity which results in the total loss of faith. This is not a thing to be lightly passed over. It concerns the most important question of faith and salvation. My rejection means the rejection of the commands of God, and of the injuctions of the Holy Prophet Muhammed, May Allah's blessings be upon him. He who rejects me really regards Allah has (God forbid) a liar for he sees that not only Islam is being attacked externally, but internally also the followers of Islam have become very corrupt, yet Allah in spite of His promise "Verily We have sent down the law and We are its Protector" (إنا نحن نزلنا الذكر وإنا له لحافظون) has done nothing to bring about a reformation. Outwardly he believes in the word of Allah that He will be raising (Caliphs) successors to the Holy Prophet among the Muslims as he raised successors to Moses

among the Jews, but as he believes that Allah has raised no Caliph in the present age he impliedly charges Allah with the violation of His promise. Not only that but he denies even the similarity of the Islamic with the Mosaic dispensation as given in the Quran, to keep up which it was quite essential that as a Messiah had appeared in the former so was a Messiah to appear in the latter in the beginning of the 14th century. Similarly, he will have to reject the verse وآخرين منهم لما يلحقوا بهم (And *He has raised a Messenger* among others who have not yet joined them *i. e.* the Muslims of the early period) which speaks of the second advent of the Holy Prophet, Mohammed, peace be upon him. In this way he disavows many verses of the Quran. But I declare positively that he will have to forsake the Holy Book altogether. Consider then the consequences, of not believing in me. I do not say it of myself, I solemnly declare it as a truth that my rejection implies the renouncing of the whole of the Quran. He (the disbeliever in me) may not confess it verbally but his action speaks for itself. One of my revelations refers to the point which is انت مني و انا منك *i. e.* My rejection necessitates the rejection of Allah and to accept me is to confirm one's beliefs in Allah and His existence. Again my rejection means the rejection of the Holy Prophet Muhammed himself, and therefore before one should venture to reject me one should seriously consider whom he is going

to reject. The question arises "How could my rejection mean the rejection of the Holy Prophet Muhammed, peace and blessings be upon him?" The Holy Prophet foretold that the close of every century would witness the advent of a Reformer and in case my claim is rejected it will have to be admitted that the promise has not been fulfiled. Another of his sayings recorded in the traditions, وَامَامُكُمْ مِنْكُمْ *i. e.* An Imam shall appear from among you, is also falsified. His annunciation of the appearence of a Mahdi and Messiah at the time of the spread of the religion of the Cross also comes to nothing because though the religion of the Cross has spread all over the world, yet the Promised Reformer has not, according to the belief of the rejector of my claims made his appearence. Do not his actions believe his professions? Again I say it explicitly that my rejection is not an easy thing. He who calls an infidel himself becomes so. He who calls me a forsaker of the Holy Quran and of the sayings of the Holy Prophet will himself become the forsaker. I am the Confirmer of the law of Islam and one who has appeared according to what was written in the scriptures. I am not one who has gone astray. I am the Mahdi, the guided one. I am not an infidel. I am first of those who believe and are Muslims; and whatever I say has been revealed to me. Whosoever, therefore, believeth in Allah, in the Holy Book, and in the Holy Prophet must hold his tongue when he hears my claims from me. But for him who is

impertinent and insolent, there is no remedy ; Allah alone will deal with him.

On the 26th July 1902, the talk turned on the subject of the Ahmadis following the lead of a non-Ahmadi in their prayers in the course of which the Promised Messiah enjoined upon his followers the virtue of patience under trials, and strictly forbade them to conjoin their prayers with the non-Ahmadis. "Therein lies the secret of your success" said the Promised Messiah emphatically "Even the worldly-minded forbear to see each other for many days if there arises some misfeeling or enmity between them. Your displeasure and separation are for Allah's sake. If you get mixed up, you will be refused the special favours of God. The virtuous prosper when they keep aloof."

On the 10th September 1901 Syed Abdullah an Arab (of Najaf) who was to leave Qadian for his own country, inquired of the Promised Messiah whether he should follow the lead of a non-Ahmadi who was ignorant of the claims and teachings of the Promised Messiah. The latter replied "Tell them of the word of Allah revealed to me. If they accept and believe, you can pray along with them; otherwise, not."

The gentleman said again that his countrymen were hot tempered and were of the Shia Sect.

The Promised Messiah said "Submit yourself to Allah who befriends him whose accounts with Him are clear. The Holy Book shows that they who believe not and reject are doomed and it is not therefore meet that any of my followers should conjoin his prayers with them. Can a living man say his prayers with the dead? Remember then that as Allah has informed me it is unlawful (*haram*), absolutely unlawful (*qatai haram*), for you to say your prayers in the lead of him who calls me a *kafir* or rejects me (*mukazzib*) or who is in suspense (*mutaraddid*). Your *Imam* must be from amongst, you and this is what saying of the Holy Prophet given in the Bukharee teaches on the point. The actual words are امامكم منكم *i. e.* when the Promised Messiah will appear, you will have to leave the different sects and your *Imam* will be one of you. Would you like to be held guilty before Allah and be deprived of the fruits of your deeds and you be ignorant all the while? Whosoever believes in me submits willingly to what I say, holds me as the last arbiter and turns to me for decision on every disputed point. But he who does not believe in me from the sincerity of his heart, is puffed up with vanity and self-conceit. Know of him therefore that he is not of me, for he does not pay any regard to what Allah has said to me. He therefore, finds no favour with Allah."

On the 10th January 1903 Khan Mohd Ajab Khan of Zaida N. W. Frontier Province, said

"Sometimes we meet people who are quite ignorant of your claims. Can we follow the lead of such people in our prayers?."

The Promised Messiah replied, "I know of no such place where my claims and teachings are unknown; and if there be such a people, put your creed before them. If they accept it they are of you and you can say your prayers along with them; otherwise not. In that case, say your prayers by yourself. Allah wants to create a people separate from those who believe Him not; why then mix up deliberately with those from whom He likes to keep you apart."

Leadership in matters Temporal and Spiritual An infailing means for attracting Divine blessings.

The system of daily five congregational prayers with an Imam in Islam proves the existence of Imame Zaman or the Spiritual Leader of the age for whose recognition the Holy Prophet of Islam peace and blessings of Allah be on him has expressly injoined every one.*

*The Holy Prophet Mahommed peace and blessings of Allah be on him says :— He who does not recognise the Spiritual Leader of his age dies the death of infidels of pre-Islamic days of ignorance.

(*From Fatave Ahmadia Page 229 238.*)

1. It is the Divine Law that God does not like the mankind in a confused condition, but in the same way as He has ordained the sun as the King of stars in heaven so He has made the Spiritual Leader of the age sun among the believers and bestowed on them light according to their capabitities like the stars. This Divine Law can be found in God's creation to such an exent that this system exists even among the bees who have also an Imam which is called "Yasoob." In the material kingdom also God has so willed that in every nation there should be an Ameer and a King and God's curse falls on those who contribute towards disunion and do not place themselves under an authority.

2. Concerning the leading of prayers and the congregation there exist examples in nature; even in the structure of human body there are instances.

3. Observe the pomp and grandeur of nations and search the radical cause which made them reach the pinnacle of dignity and in the end you will have to admit that it was the result of their submitting themselves to some Godly man and being in his company. It is a different thing that later on other circumstances also helped them.

4. Look at the mountains. The very word "mountain" inspires a sense of pomp and grandeur in human beings but what is the origin of a mountain ? It is only a combination of atoms. Had the atoms been disorderly and in dispursed condition could we

call them a mountain? Certainly not. These very atoms are found in incalculable numbers in pits and sandy deserts, can any body call them a mountain? Never. In the state of these particles being in scattred condition they are of no use and no one can achieve any benefit unless they are combined in the form of a mountain. Streams flow from them when they are in capacity of mountains, rivers and series of outlets are formed. Many extraordinary kinds of wood and medicinial herbs grow from them. So much so that even valuable mines of gold and silver are found in certain places. In short several kinds of useful and valuable articles are found to an extent in the mountains. On the contrary when they are in scattered condition they are nothing more than sand which fly about nor can it be productive of any tree, produce or any thing else. This is a view of the inorganic world. Now let us look at the plants and examine a tree and its branches which are attached to it. How green, fresh and delightful they are! Their condition appears very beautiful in every particular. The nourishment which it derives from the root and then from the trunk is though in minute proportion, yet it is fertile; now let us cut off and separate a branch and place it in a big tank and wait for the result; the consequence will be that the branch will wither, dry up and at last decay. A little while previous to this when it was joined to the tree it was a source extending benefit and comfort for human beings; the same branch being separated from the

tree becomes a source of creating such conditions as are detrimental to the health of mankind. In spite of the fact that it was given more water than what it received before but this water rather served the purpose of poisoning it than giving it any sustenance. What hope now can be entertained regarding its fertitity and the yielding of useful fruits ? Nothing. But how beneficial was the same branch for men and animals by bearing fruit and flowers when it had connection with the tree. From this it is seen that it was its connection with the grand trunk which was the cause of its fertility and usefulness and its disconnection from the same proved unfruitful.

5. Let us look a little further and examine a Railway Train in which are joined grand and palatial carriages but it will have no motion nor will it reach its destination unless it was attached to a steam engine.

6. Consider the animal kingdom. Keep the chickens separate from the hen and give them the best nourishment, but unless they come under the wings of the hen and partake the heat they cannot be alive. They become a pray to the kites and other animals.

7. In short it is true that matter gets its nourishment but not without connection. In the same way communities form Anjumans or Societies and work jointly and though matters and decided by

majority of votes, yet they have to select a President whose decision is considered final. Republic Governments too have found it necessary to work under a President despite the fact that they are on the platform of freedom and advocate freedom. The necessity of creating an agreement of opinion is universally admitted. Even in the temporal uplift and progress of man the spirit of unanimity of opinion is the root, then how foolish is the man who thinks that in matters heavenly and spiritual no such thing is required.

8. If you think a little deeper you will admit of the necessity of the spirit of unity for acquiring access to the one God who is without a partner. God who is the centre of all good attributes could never have carried on His work, if His attributes had been in a chaolic condition. So the Supreme Being who is the embodiment of all perfect attributes wills that the heterogenous matter should be combined into a homogenous whole.

9. That is why God has brought about the existence of cohesive power which binds together all the different atoms. The atoms in their individual capacity cannot attract the blessings of God but a medium is essential. The cohesive power attracts the deserving atoms towards itself and bestows on them the benefits resulting from unanimity. I have pointed out the necessity of a medium in things temporal,

similarly are the things spiritual and heavenly in which the necessity of a magnetic Spiritual Leader is felt: He through his attractive power draws towards himself the pure natured and righteous persons and from this connection the capabalities develop and then become the source of attracting the blessings of God which goes on continuously. These Divine blessings and graces do not manifest themselves until a man has not achieved the companionship of God's beloved one and has not established sincere connection and relationship with him.

As this is a delicate problem, an attempt is made to prove it by means of examples of the natural phenomena that unanimity of object serves to lead one to inherit the blessings but to describe as to how the connection with the chosen one of God becomes productive of divine blessings is rather difficult. What is meant is that it is indespensible that one should establish his connection and alliance with the righteous and chosen one of God as He had ordained:– "O ye believers, be righteous and join with the company of such persons who have stood up for the sake of God truthfully in their words, actions and deeds." Here God commands that you should first of all have faith and then according to the Divine Law relinquish the place where there is evil and join with the company of the righteous. Companionship produces a very great effect and acts imperceptably. See how a hen hatches the eggs under her wings and sits on

them imparting her heat and the matter in eggs which has a capacity of thriving within is affected thereby and a kind of heat which has the spirit of life comes into existence, and it cannot be known as to wherefrom and how the soul has come. Similarly when a person establishes true connection with the chosen and righteous man of God, imperceptably the effects of his holiness and prayers continue to infuse within him a new spirit and signs of a new life are coming into existence.

10. The illustration of the chosen of God, the Spiritual Leader of the age and the Spiritual Successors is like a big water-pipe and the chosen of God stand in comparison therewith and his true followers like small pipes connected with the main water pipe. When the big water-pipe is fed with a stream the small pipes also get their shares proportionate to their respective capabilities.

11. Well, be it known that the centre of all good attributes is the entity of God which demands the union of all the different elements, therefore union is essential.

12. Although all the carriages move on their own wheels, yet they are useless without a steam engine. Similarly all the natural capabilities for nearness to God with which we are endowed become useless and of no avail if we do not have connection with some steam engine. No branch of a tree can be fruitful until it has connection with a tree.

13. No child can thrive until it is nourished in the lap of its mother.

14. The sun, the moon and the lamp possess light and the eyes as well. But a blind man cannot derive any benefit from the light of these luminaries; no one possessing good eye sight can fare well in darkness. In short the two lights shall have to work together in order to become useful.

Just as in ages past the Divine Law shed light upon people at times of need and the Divine guides invited them to enter the fold of Divine movement; similarly the word of God from heaven fell on the ears of the people of this age too.

> Through me the Face of God is manifested on the people, so ye, the seekers of guidance present yourself at my door.
>
> Receive your shares from me as I am your Imam (Spiritual Leader) I warn you of your days and convey to you the glad tidings.
>
> O people! I have come to you at the proper time of need, so is there any cautious and wise man who will ponder over these words?

Some Revelations of the Promised Messiah relating to the Future which yet await fulfilment.

Exalted Prince! after relating some of the miracles of the Promised Messiah I wish to reproduce some of his prophecies which have not yet been fulfilled.

Another prophecy of his concerning Russia is that the Government of that country would in the end rest in the hands of the Ahmadees.

Other prophecies are that—

His (Ahmad's) Movement will spread rapidly in Bukhara, not very long hence.

The greater portion of the people of Europe will become Muslims and will believe in him.

All other religions will give place to Ahmadiyyat or true Islam and will in the end almost cease to exist. The Earth shall be inherited by his followers, and the followers of other religions shall be few in number and shall occupy humble positions.

For the future guidance of the world, God shall raise a man from among his progeny, who will complete his work.

Monarchs and Princes shall believe in him and shall seek blessings from his clothes.

All Governments that shall put obstacles in the way of the progress and spread of his Movement and who shall refuse to submit to him shall be cut off, and their names shall be wiped off the face of the earth.

God shall establish truth, justice, and love on earth through him, and there shall be established a permanent relation between man and his Creator; and the wicked shall leave their transgressions; and virtue shall reign supreme; and man shall realise the object of his creation; and the object of the advent of Muhommed (peace and blessings of God be upon him!) who was a Prophet of such eminence that the Promised Messiah with all the glory that God gave him and which the world has witnessed, and will witness, was only a servant and a disciple of his, shall be fulfilled.

Blessed are those that believe in these signs and make their peace with God and save themselves from His wrath.

(A Present to H. R. H. the Prince of Wales.)

Form for Initiation into the Ahmadiyya Movement.

To Hazrat Khalifatul Masih II,
Mirza Bashir-uddin
Mahmud Ahmad Sahib.

MOST REVERENED SIR,

Peace be with you. I have gone through the conditions of ***Baiat***, the Articles of faith, the duties of Ahmadis and General Instructions and have accepted them, I having filled up the subjoined form, send it to you and pray that my ***Baiat*** may be accepted.

I bear witness that there is no god but Allah. He is one, having no partner, and Mohammed is the servant and Messenger of God.

I son of enter the Ahmadiyya Movement at the hands of MAHMUD and ask pardon for all my sins. In future I will try my best to guard myself against all kinds of sins. I will never set up equals to God and will give precedence to my religion before all worldly considerations. I will try my best to act upon all the laws of Islam. I will always try to learn, teach or hear the Holy Quran and the Traditions. I will consider the propagation of Islam as the first of my duties. I will obey you in everything good that you will tell me. I consider our Lord Mohammed (peace be upon him) to be the seal of prophets and believe in all the claims of the Promised Messiah.—

استغفر الله ربي من كل ذنب و اتوب اليه

I beg pardon from Allah my Lord, for all my sins and turn to Him. (Two times).

رب اني ظلمت نفسي و عترفت بز نبي فغفرلي ذ نو بي
فانهم لا يغفر الزنوب الا انت

O my Lord! I have wronged my soul and I confess all my sins. Pray forgive my sins and there is no Forgiver except Thee. (Three times). Amen! Amen!

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